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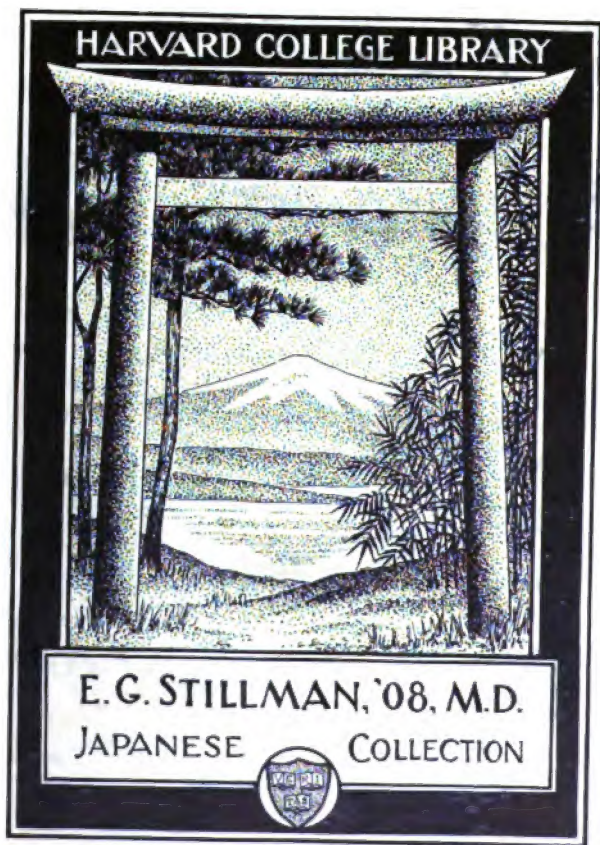
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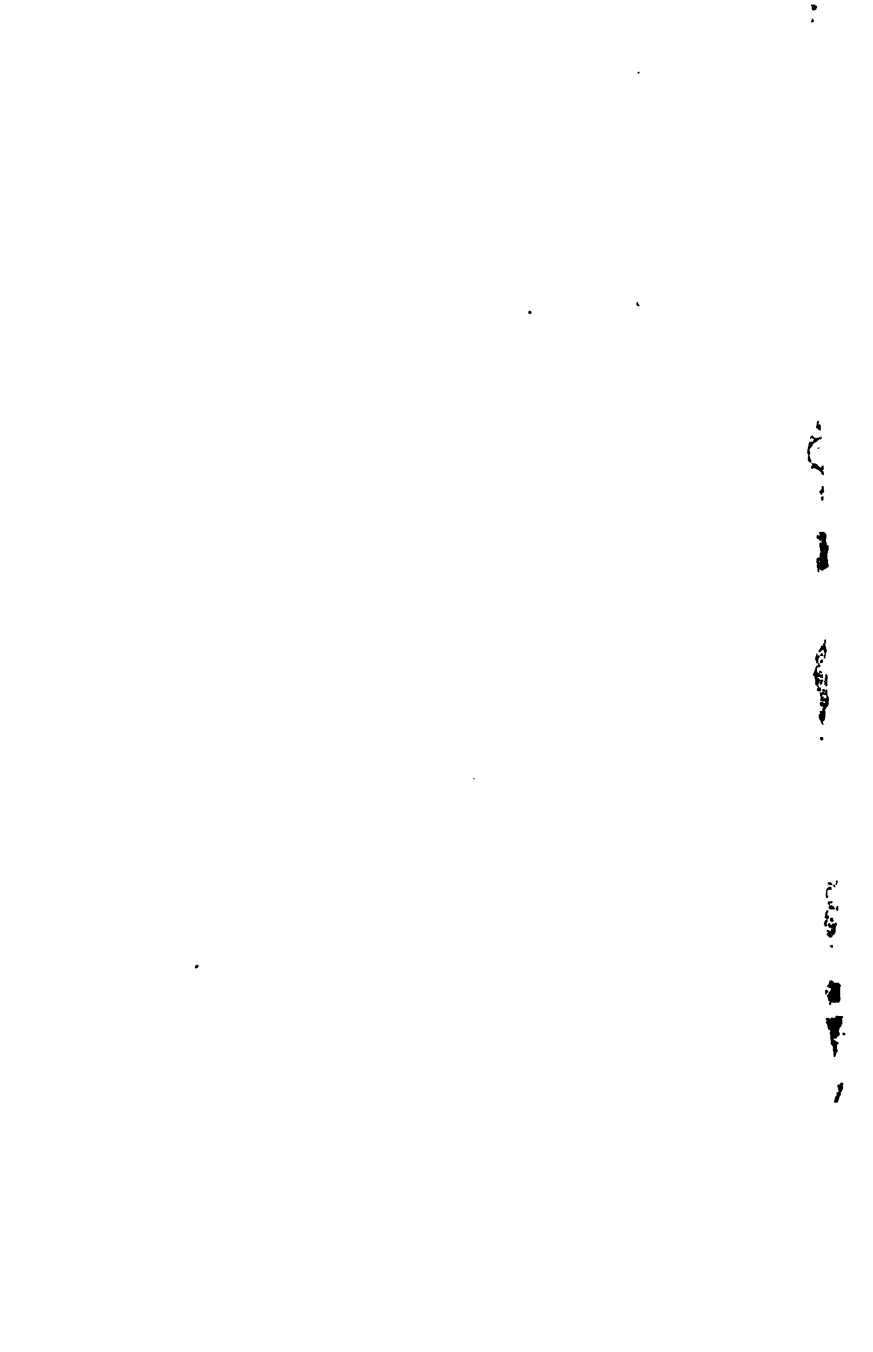
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P. J. Stillman

180



THE LIFE
OF
YOTOMI HIDEYOSHI.
PART I.



BY WALTER DENING.



Walter Dening.

THE LIFE

OF

TOYOTOMI HIDEYOSHI.

BY

Walter Dening.

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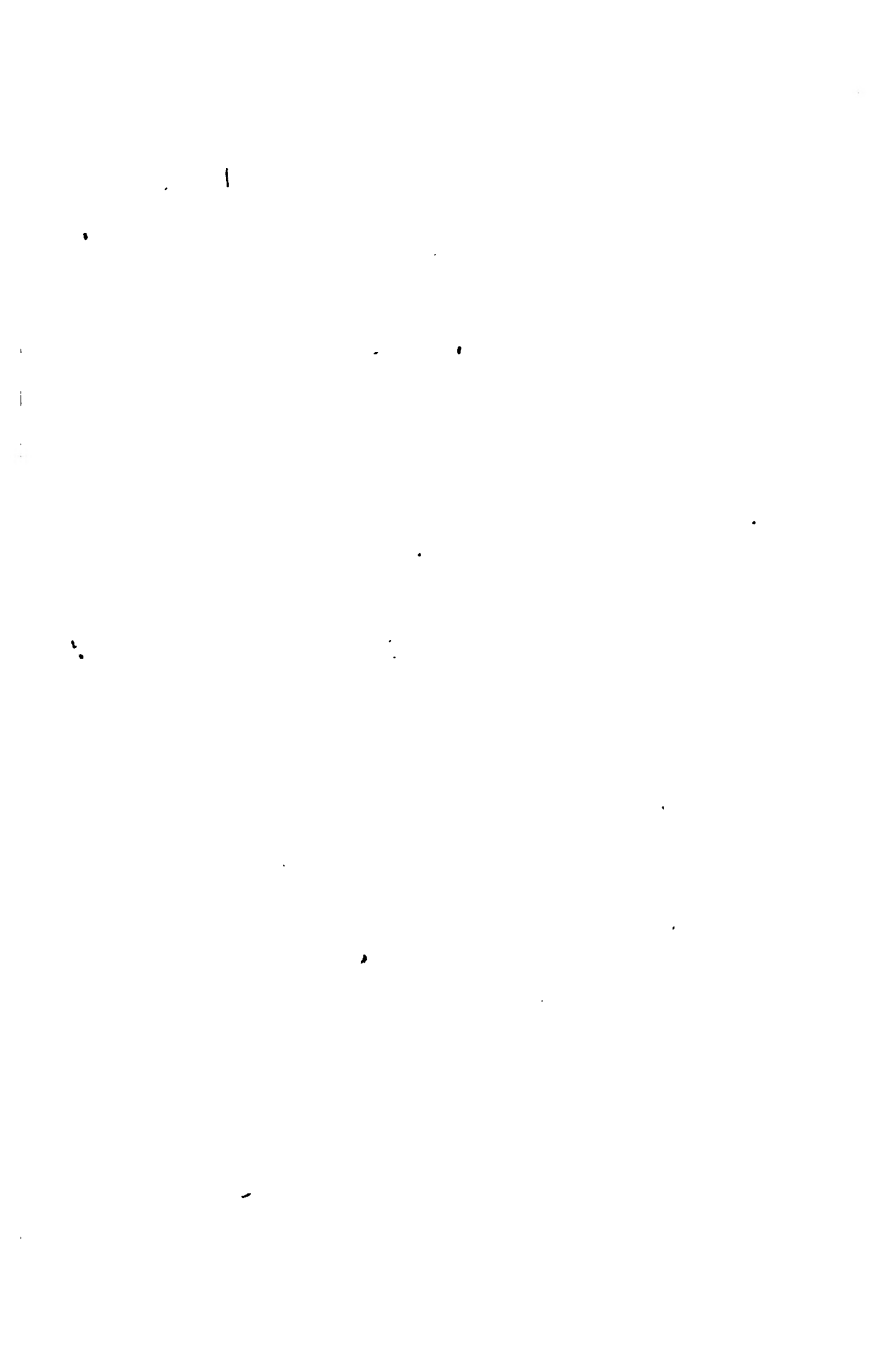
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Dr. C. S. Stillman.

PREFACE.

THE preparation of the Life of the *Taiko* has proved to be a work of greater difficulty than I anticipated when, at the solicitation of the publishers, I agreed to undertake it. The difficulty experienced is one which to a greater or less extent attends all attempts at reducing to an historical and rational order a mass of miscellaneous information furnished by uncritical writers. It is unavoidable that a halo of romance and legend should enshroud the lives of great men like Hideyoshi. It has been my aim to separate fact from fable in the account I have given of him; but I am not sure that I have in every case succeeded.

In the matter of style I have endeavoured to reproduce Hideyoshi's real thoughts and sayings in language resembling that used by him as far as the idioms of the English tongue allow, being of opinion that the embellishing of these to suit the taste of foreign readers would rob

the biography of all real value. I am aware that it is the custom of some writer to make Japanese heroes give utterance to sentiments and opinions that are purely western, to represent them as acting as a foreigner would most probably have acted under any given set of circumstances. But this always seems to me to be no more than a western tale with Japanese names and to give the reader no information as to what the lives and thoughts of ancient Japanese actually were.

The work has involved a great deal more research than may be apparent to a casual reader. Doubts as to the authenticity of certain stories told of the *Taiko* have only been solved by a careful comparison of their various versions with a variety of contemporaneous circumstances.

In a work of such extent I shall not be surprised to find that there are some inaccuracies and oversights, and shall feel obliged to any one who will point these out.

Hongō, Tōkyō.

W. D.

JUNE 1888.

1

"The longer I live the more I am certain that the great difference between men, between the feeble and the powerful, the great and the insignificant, is energy—invincible determination—a purpose once fixed, and then death or victory! That quality will do anything that can be done in this world, and no talents, no circumstances, no opportunities, will make a two-legged creature a man without it."

Sir THOMAS TAWELE BUXTON.



under the Tokugawa Shōguns. The way in which power was obtained by Hōjō Tokimasa and Tokugawa Ieyasu too, has several points of resemblance. Tokimasa's strength lay in his being the successor of Yoritomo, and Ieyasu's in that he succeeded the Taikō. Of course in general character and statesmanship there is no comparison between the two men—Tokimasa being far surpassed by Ieyasu.

The dire confusion and utter disorganisation prevailing throughout the country when Hideyoshi rose to power, was the result of the policy adopted by the Ashikaga Shōguns. The power of Taka-uji, the first of this line, was acquired by rebellion, and by rebellion of the most unscrupulous kind. The existing emperor (Godaigo), refusing to grant his demands, Taka-uji created an emperor for himself. Taking advantage of the universal discontent caused by Godaigo's neglecting to grant emoluments to the men who had assisted him to overthrow Hōjō Takatoki, Taka-uji was able to win thousands of adherents by promising that all his followers should be enriched with territory in proportion to the military services rendered. The first of the Ashikaga Shōguns possessed none of the qualities that go to make a ruler popular apart from the gifts and emoluments that he bestows. He was a mean, unprincipled adventurer, who

under any other set of circumstances than those in which he found himself could never have been successful. The Ashikaga Shōgunate, thus founded, produced a hotbed of strife. The understanding being that men might appropriate to themselves such territory as they could conquer, and there being no recognised right to hold any possession apart from the ability to defend it against all comers, the whole country became one vast battle-field, war became the one absorbing occupation of the people. The ruler and the ruled so constantly changed places that for two hundred years Japan may be said to have been without a government at all.

By bestowing land in such large quantities as to create its owners formidable rivals to himself, Taka-uji sowed the seeds of destruction to his house. Akamatsu, Hosokawa, and Hatakeyama received two or three provinces each, and Yamana received as many as ten. The consequence of this state of things was that the country found itself with a nominal, but no real, head. Each baron fought for himself and took as much territory as he could. The Ashikaga Shōguns retained their titles, together with a semblance of authority, for several centuries owing to the fact that there was no baron sufficiently powerful to crush all the rest and assume supreme authority. Then the

barons were too busily engaged in fighting with each other to trouble themselves about overthrowing the existing Shōgunate. It was not until the time of Yoshiteru that this was effected by Miyoshi and Matsunaga, two of this Shōgun's retainers.

The plotting and counter-plotting, the universal distrust, the total disregard of principle, the neglect of learning, agriculture, and commerce, the utter misery of the age that preceded that of Hideyoshi, defy all description. The whole country was a scene of desolation unprecedented in Japanese annals. The sons of noblemen to whom war was distasteful fled to the mountains. The merchants, artizans, and agriculturists dragged out a weary existence, unwilling to die, yet seeing nothing for which to live.

By the genius, indomitable courage and resolution of one man the whole aspect of affairs was transformed, and two hundred and fifty years of peace and comparative prosperity succeeded two centuries of civil strife and all its attendant evils.

When Japan's greatest hero was born, the chief men in power throughout the country were as follows: The three provinces of Suruga, Tōtōmi, and Mikawa were governed by Imagawa Yoshimoto; the Kwantō, consisting of the provinces of Sagami, Musashi, Awa, Kazusa, Shimōsa, Hitachi, Kōtsuke, and

Shimotsuke were, for the most part, governed by Hōjō Ujiyasu; Kai and the greater part of Shinano were under the control of Takeda Shingen; Echigo, Etchū, Kaga, and the adjacent territory were in the hands of Uesugi Kenshin; Mōri Motonari held nearly the whole of the Chūgoku;* Shikoku was for the most part in the hands of Chōsokabe Motochika; as for Kyūshū, it was divided up between Shimazu, Ōtomo, and Ryūzōji.

But whilst these lords held sway over the above mentioned territories, smaller barons were in a constant state of disaffection. Hardly a week elapsed but some castle or fort was reported to be in open rebellion against its suzerain or to be making secret overtures to the enemy of its liege-lord. Then the large barons were constantly at war with each other, each hoping that some day he might become the Shōgun of the whole country.

Viewed in connection with all that preceded it, the work that Hideyoshi set himself to accomplish was prodigious. The difficulties to be contended with would have seemed to a man of less genius and less will insurmountable. Had he been born at a time when, owing to long neglect, the arts of war were little known, when ages of self-indulgence and

* The Chūgoku included sixteen provinces.

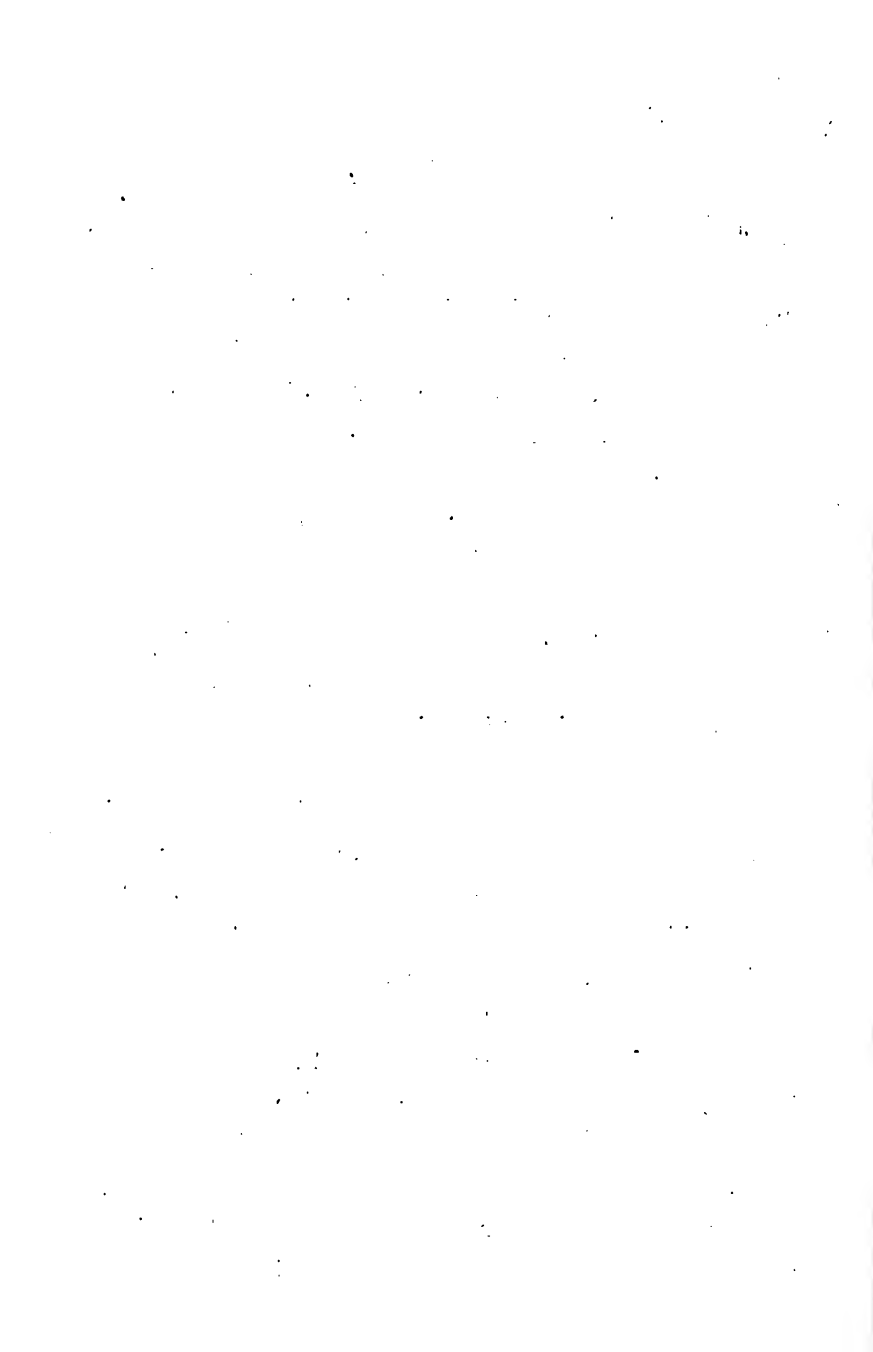
luxury had incapacitated men for the hardships of a soldier's life, the case would have been different. But he found himself in the midst of a people who for two hundred years had given their undivided attention to one thing, that thing being war, who cared for nothing else, who lived for nothing else. He made up his mind that by that in which every baron thought he excelled he would bring the whole country into subjection to one will.

In setting about this task he was careful to take no steps that might neutralise the effects of the working of his own genius. There were powerful lords in whose ranks he might have enlisted, and whose position in the country would, it might seem to us, have assisted him to effect his purpose in a more efficient manner than a small baron like Nobunaga had it in his power to do. But he turned his back on these and commenced at the very bottom of the ladder. At the same time he took good care that in the character and aspirations of the master whom he chose he should find nothing that would stand in the way of his weaving the network of stratagem which the execution of the projects he had formed would, he knew, render indispensable.

Taken as a whole, we venture to think that few more remarkable lives than that of Toyotomi Hideyoshi have

been lived. As a contrast to the tendency to slavish imitation of the acts, the methods, and even the words, of others, which displays itself in the lives of so many ancient and modern Japanese, it is refreshing to read the history of a man whose whole career was illuminated with the most brilliant flashes of genius, to meet with a specimen of humanity that stands out in marked distinctness from all that preceded, followed, or was contemporary with it.


If asked what was the secret of Hideyoshi's success, we have no hesitation in replying—his unbounded self-reliance. He arrived early at the conviction that imitation is suicide, that envy is ignorance. He knew that his strength lay in insisting on himself—in developing his individualism—in cultivating that which he felt to be his own and no one's else besides. Hence he stands out on the page of history with all the uniqueness of a genius. No genius has a master. Every great man is great because he has something that he did not borrow. The Scipionism of Scipio, the Shakespearism of Shakespeare were their own creation, learnt from no tutor, transmitted in all their entirety to no pupil. No man held that hobgoblin of little minds, that god of little statesmen, philosophers, and divines, consistency, in greater contempt than Hideyoshi. He



spoke as he thought, acted as the impulse of his genius prompted him, and did not trouble about bringing one action into harmony with another. And yet, by the law that all genuine action explains itself and explains other genuine action as well, there is a unity about Hideyoshi's character as a whole which is not difficult to discern. The harmony of his life may not have been perceived by the men of his day—distance and sometimes height being necessary to exhibit things in their true proportions—but they are patent to us now.

Thus much by way of introduction to our story. Further consideration of Hideyoshi's character and of the position he occupies in Japanese history, will be more in place at the close of this work.

CHAPTER II.

N the first year of the Bummei era [A. D. 1469], among the priests of Hieizan there was one called Shōsei, who while pondering over the disturbed state of the country one day, soliloquised thus:—"Alas, in what a world do I find myself! War here—war there—no man's life secure—no man's property worthy of being called

his own. The present is no time for reciting prayers or poring over sacred books. Before religion can obtain a hearing, men's passions must be quieted. The times call for soldiers rather than priests, for action rather than prayer. I have been trained to a profession that is unsuited to the age in which I live. I will become a layman and a soldier, and see what I can do to assuage the endless strife in which men pass their earthly existence."

So thought Shōsei, and so thought hundreds of his contemporaries. Shōsei's wishes were realised, as will hereafter be seen, though not through his own immediate action.

Shōsei was no idle dreamer; he took immediate steps to carry out his resolution. He travelled to the province of Ōmi and settled down in Nagano, a flourishing village situated in the district of Asai, where he married. Shortly after this he removed to the province of Owari, taking up his quarters in Nakamura, a village belonging to the district of Aichi. He now changed his name to Nakamura Yasuke—the former appellation being derived from the village in which he had taken up his residence. To these he added the name of Masamori.* Yasuke had a son called Yaemon

* The characters for his former name were 昌盛. Whilst the clerical rendering of these is Shōsei, the lay rendering is Masamori.

Masataka. This Masataka had a son named Yasuke Masayoshi.

Masayoshi from his early days cared little for farming. He spent most of his time in learning to fence. He was taken into the employ of the father of Oda Nobunaga, Oda Nobuhide, Bitchū-no-Kami. Masayoshi took part in the war between his master and Imagawa Yoshimoto, and on that occasion received an arrow-wound in his knee which disqualified him for military service. This led to his retiring into private life: he returned to Nakamura and took to farming again.

While in the employ of Nobuhide, Yasuke married a woman called Naka. Naka was the daughter of Mochihagi Chūnagon Yasukado, one of the court-nobles. Before becoming the father of Naka, Yasukado had been banished to Owari on account of a false accusation brought against him. Naka's mother was the daughter of a huntsman who became Yasukado's mistress during his stay in Owari.* Though Naka inherited several of the mental qualities of her father, in physical features she resembled her mother, being so unprepossessing in appearance that no young man

* No special opprobrium was attached to children obtained in this way. The pedigree of Hideyoshi's mother is interesting as an illustration of the theory that the superior qualities of great men are frequently derived from their mothers.







of any rank or position felt any inclination to seek her hand in marriage. This and her father's dying not long after her birth, accounts for her having wedded such an obscure personage as Yasuke.

One day Naka was to be seen praying fervently to the god Hiyoshi. She was asking that strength might be given her to beget a son. Not long after, she dreamed one night that the sun was within her; and some months after this event gave birth to a boy. This boy was destined to become Japan's greatest general, if not her greatest statesman. The date of Hideyoshi's birth was the first day of the first month of the fifth year of Tembun [Jan. 1st, (O. C.) A. D. 1536].*

In appearance the infant was so much like a monkey† that though, in honour of the god to whom Naka had prayed prior to his birth, he was named Hiyoshi-maru, he was known to the neighbours as Sarunosuke. His father and mother, too, so constantly used this latter name that the lad in his early days knew himself by no other.

As a boy Hiyoshi joined heartily in sports. In

* Various miraculous legends connected with Hideyoshi's birth are given in native biographies, one being that Hideyoshi was a twelve months child; another that a star appeared at his birth.

† It is said that Hideyoshi's eyes flashed fire like those of a monkey.

1. The first part of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that proper record-keeping is essential for the transparency and accountability of the organization. The text states that without reliable records, it would be impossible to track the flow of funds and ensure that all activities are properly documented.

2. The second part of the document outlines the procedures for handling financial matters. It details the steps involved in budgeting, spending, and reporting. The document stresses that all expenditures must be justified and supported by appropriate documentation. It also mentions that regular audits should be conducted to verify the accuracy of the financial records.

3. The third part of the document addresses the issue of financial reporting. It explains that the organization is required to submit detailed reports to the relevant authorities. These reports should provide a clear and concise overview of the financial performance, including income, expenses, and the overall financial position. The document also notes that the reports should be prepared in a timely manner and should be subject to external review.

4. The fourth part of the document discusses the role of the management in ensuring financial integrity. It states that the management is responsible for implementing and enforcing the financial policies and procedures. It also mentions that the management should ensure that all staff members are aware of the financial rules and are held accountable for their actions. The document concludes by stating that the ultimate goal is to maintain the highest standards of financial management and to ensure the long-term sustainability of the organization.

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the 1990s, the number of people in the world who are under 15 years of age is expected to increase from 1.1 billion to 1.5 billion. The number of people aged 65 and over is expected to increase from 250 million to 450 million. The number of people aged 15 and over is expected to increase from 3.5 billion to 4.5 billion. The number of people aged 15 and over is expected to increase from 3.5 billion to 4.5 billion. The number of people aged 15 and over is expected to increase from 3.5 billion to 4.5 billion.

the 1990s, the number of people in the world who are illiterate has increased from 1.2 billion to 1.5 billion. The number of illiterate people in the world is projected to increase to 1.7 billion by the year 2015. The number of illiterate people in the world is projected to increase to 1.7 billion by the year 2015.

trials of strength and skill he was usually victorious. He wrestled, played at mud-throwing, rolled about in the sand, and climbed trees. The wilder and rougher the sports the better he liked them. He paid little attention to anything that was said to him, but in almost everything followed his own sweet will. So that the neighbours remarked that Naka had given birth to an inhuman kind of a child, and wondered what she and her husband could see in such a lad to make them love him.

After repeated trials and repeated failures, Hiyoshi's parents despaired of being able to train the lad themselves and determined to send him to some temple. In effecting this they solicited and obtained the assistance of their cousin Genzaemon. Genzaemon made arrangements for Hiyoshi's being received by the rector of a temple called the Kōmyōji.

On the lad's arrival at the temple, the rector soon saw that he was no ordinary boy. "This young fellow will make a good priest some day," said the rector. "So I will spare no pains in instructing him."

But he found that the child had the greatest aversion to learning. He dawdled away the hours at the writing-desk, anxiously awaiting the time when he would be allowed to play. Among his pastimes at this time one

was the gathering together of a number of lads, whom he would arm with bamboos and set to fight with each other, he himself watching the fight from an adjacent height, and acting as general.

He hated the very sight of the sacred books, and whilst listening to remarks on religious subjects, manifested undisguised contempt. Whenever it happened that some visitor at the temple discoursed of war, he pricked up his ears, and his monkey-like eyes glistened with excitement and delight.

One day when reproved for his inattention to religion, he replied:—"You priests are all a set of beggars. There is no reason why a brave child born in a world of commotion and strife, should learn how to become a beggar."

Though the priests found him quite unteachable and unmanageable, out of regard for his parents, they kept him till he was twelve years of age.

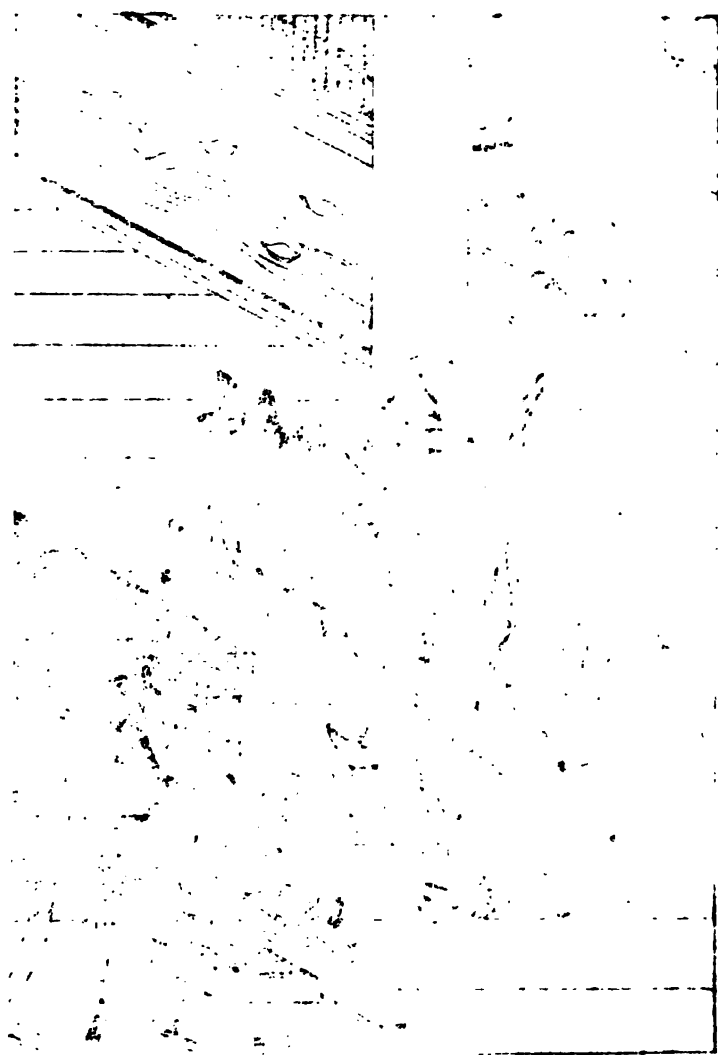
When Hiyoshi reached this age, it happened one day that he was directed to place the usual offering of food in front of the image of Amida. He took the food and, going up to the image, addressed it as follows:—"You are said to be a divinity that gives help to men. On this account you receive great honour from all who visit this temple. Food is supplied to you every day; but you seem to eat nothing. How can

an idol that takes no food obtain strength sufficient to impart help to others? If you really desire to render assistance to human beings, then fortify yourself for the task by partaking of food. If you have not the sense to do this, then you are no divinity, you are but a dumb idol, and I will smash you to bits."

For some little time Hiyoshi watched the idol to see whether it would take anything or not. When he saw that it remained quite motionless, he said:—"In that you refuse to partake of food, you have merited the chastisement with which I threatened you." Then, seizing one of the candlesticks that stood on the altar near, he commenced to belabour the image with all his might. He had not beaten it long before its head came off, and it fell to the ground with a heavy crash.

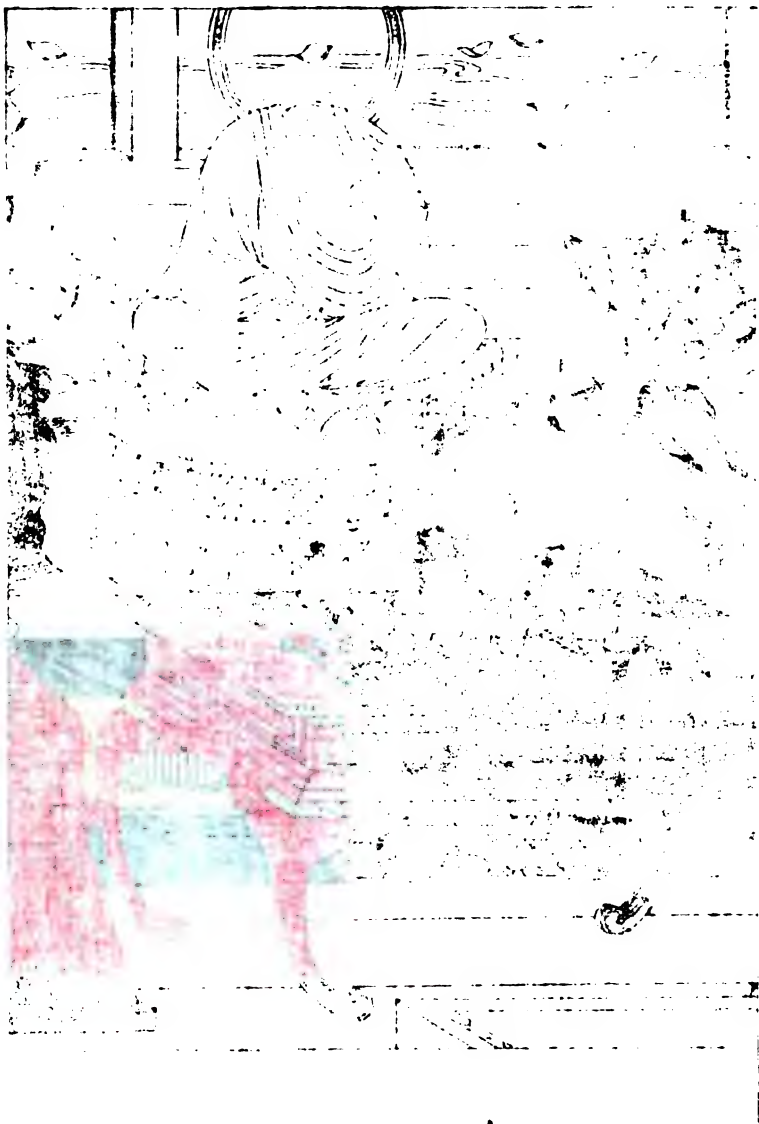
The priests, attracted by the noise, came rushing out from all quarters, and, seeing the image of Amida lying prostrate on the floor and the artificial halo that enshrouded it shivered into a thousand bits,* felt too horror-stricken to utter a word. The chief priest appeared and said:—"This young scoundrel is beyond all bearing. All reproof is wasted on such a lad. We can keep him here no longer."

* This was made of gilded wood.









So Genzaemon was called and informed that the priests feared that Hiyoshi would never make anything; that they had borne with him a long time, but that he had grown outrageously obstreperous of late, and that they really could not put up with him any longer.

In the meantime Hiyoshi's father had died, and Naka, after wandering about with her daughter as a beggar, for some time, had married a farmer called Chikuami.* Genzaemon, not caring to trouble Hiyoshi's step-father with the charge of such an unruly lad, determined to receive him into his own house until he could find another situation for him.

It was not long before Hiyoshi was put out into service; but he did not remain long anywhere. It is recorded that he was dismissed from some thirty-eight places in succession.

Genzaemon was at his wit's end: he determined, however, to try and find some very strict master to whom to send Hiyoshi. He discovered before long a crockery-manufacturer who seemed to him to be suitable, to whom accordingly Hiyoshi was apprenticed.

At first the lad obeyed the orders that were given him and fulfilled his appointed tasks; but after scrutinising

* This part of Hideyoshi's life is involved in a great deal of obscurity. We have followed what seems on the whole the most probable account.

He is younger than I too. On account of his exalted station in life, he assumes that he is superior to me. Well, as they used to say at the temple, people often exchange places: the high become low, the poor, rich. Some day I hope to rise to a higher position than this young swell now fills, and when that takes place, I will have my revenge on him by making him tie my shoes." Thus saying, Hiyoshi settled himself off to sleep again.

He had not slept long before he was again disturbed; and this time by a more noisy and less scrupulous set of pedestrians. Hachisuka Koroku Masakatsu, at the head of a gang of robbers, arrived at the bridge.

Masakatsu had become a robber in a somewhat unusual manner. He was a native of the village of Hachisuka, situated in the district of Kaitō, Owari. When he reached maturity he found the surrounding country in a very disturbed state, and a general scramble for territory going on. He did his best to obtain property in the ordinary way, but not being very successful, he gradually took to robbing. His robbery, however, was all carried on with the object of acquiring the means of settling down as a small baron, and not from love of plunder. Like Robroy and numerous other robber-chiefs, he robbed the rich but spared the poor.

On the occasion of which we write, as Masakatsu and his party hurried across the bridge, one of his men happened to step on Hiyoshi's foot. Hiyoshi was very angry and exclaimed:—"Though you are a man and I but a child, you have no right to tread on me in this way."

"You are nothing but a beggar," replied the robber, "who, for want of a dwelling, has thrown himself down in the road here. Even though you were trodden to death by passers-by, what would it matter? You may thank your stars that you have got off so easily."

"Your concluding," replied Hiyoshi, "that because I lie here I have no dwelling place, shews how little you know. There is no place under heaven that I may not make my resting-place when I feel so disposed: this bridge, therefore, is my dwelling. I know that I am lying on the highway, but the highway is by no means meant for you alone. It is intended for the community at large, hence every one who passes along it, should be careful to act politely to his fellow-passengers. To kick a person that happens to be lying in the road and then to call him a beggar, is a queer way of acting, I must confess. But," he added drolly, "if you take me for a beggar, then treat me as such by giving me food."

"An audacious young chap, indeed!" growled the robber. "I will put an end to your prating."

"Do nothing hastily," exclaimed Masakatsu, who had overheard the remarks of Hiyoshi. "What the lad says is not unreasonable. His saying that the whole of Japan is his resting-place, shows that he is a boy of great courage: hence he may prove very useful to us. There is something I wish to say to him."

Masakatsu now stepped forward and, addressing Hiyoshi, said:—"Rather than live the life of a beggar, will you not become my follower? Of course you will get your food, and in addition to this, I can promise that anything you may specially wish for shall be given you. But first I want to know whence you came, and how old you are?"

"I am from Owari, from the district of Aichi: my age is thirteen," replied Hiyoshi. "If you will give me food, I will follow you anywhere and do anything you wish."

"We are from the same part of the country then," said Masakatsu, "so that will be an additional reason for my taking care of you. But it is only right that you should know that our occupation is to break through hard walls, to force our way into places where money is to be found. It is a rule among us

that any one who wishes to join our ranks shall initiate himself by guiding us to some rich house where money is to be had."

"There is no difficulty about that," said Hiyoshi. "That is if you will give me something to eat. I am at present too hungry to do anything."

"Your wants shall be supplied," replied the robber, and immediately ordered food to be prepared.

After they had all rested a while, Hiyoshi led the robbers to the outskirts of the town and shewed them several large rich-looking houses and said:—"There, you can take your choice of these."

Masakatsu looked at them and remarked:—"To a robber, how to get into a place is not so important as how to get out of it. The means of escape from the outside house are the best, so we will choose that one."

The robbers on approaching the house, found that it was well secured, so they paused before the main entrance to consider the best way of getting in.

Hiyoshi, seeing how they hesitated, came forward and said:—"You do not seem to understand your business. 'Tis not for men who intend to rob to be pottering about, wasting time in this way. I will shew you how to act. There is no difficulty about getting the gate open."

...and the fact that the *Journal* is a journal of the American Psychological Association, the largest and most prestigious of the psychological organizations in the United States, is a source of great pride for me.

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higher than the other two, and the difference is significant ($p < 0.05$).

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1. *Chlorophyll a* and *Chlorophyll b* were determined by the method of Lichtenthaler and Whistler (1973).

Thus saying, in an instant he scaled the fence and threw open the gate,

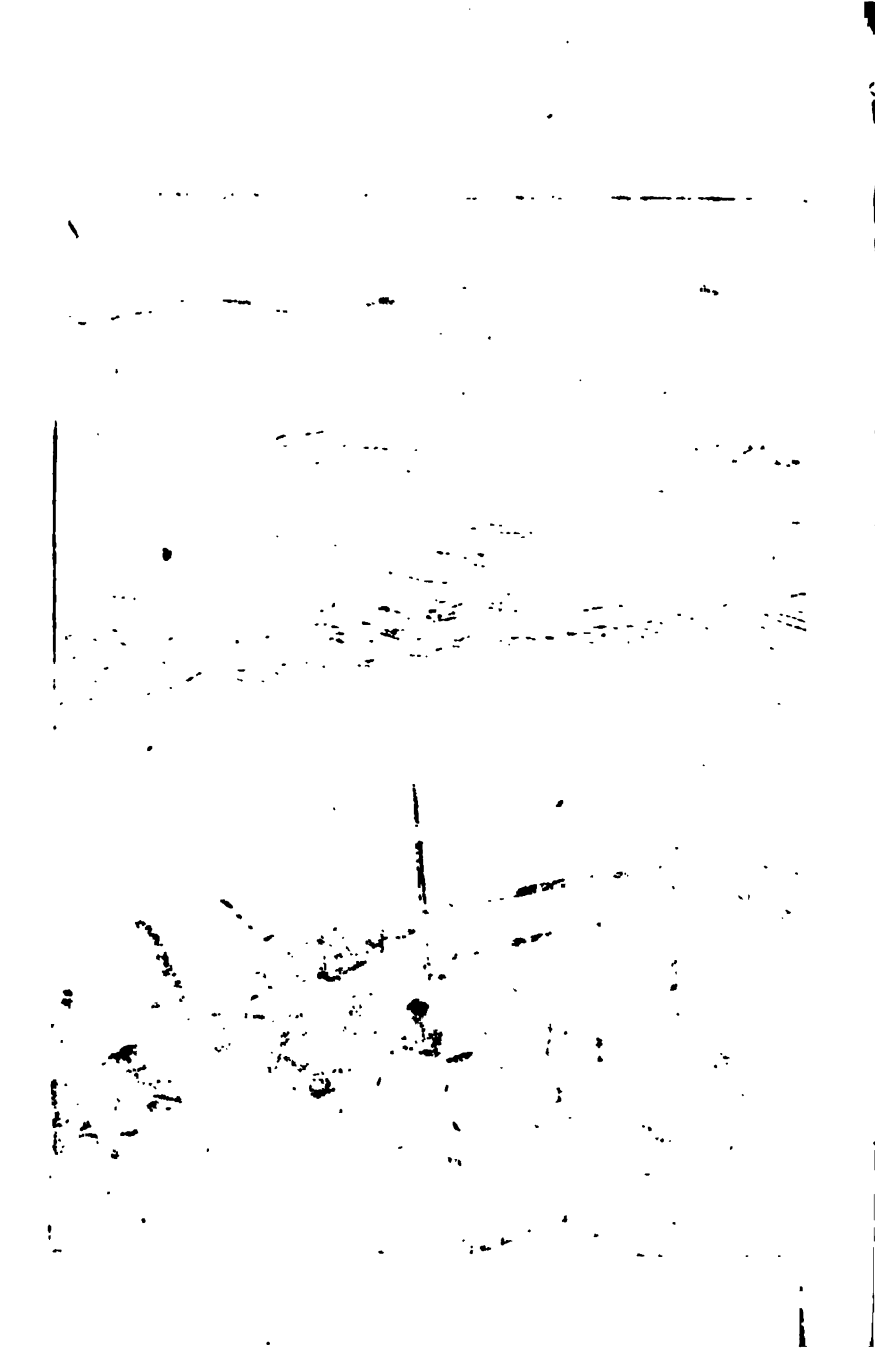
The robbers looked at each other with amazement and exclaimed:—"He both looks and acts exactly like a monkey."

They entered the house, found a lot of money, and, with the exception of Hiyoshi, succeeded in escaping without being discovered. For some reason or other Hiyoshi remained behind, and was in the house when the inmates, aroused by the noise, got up, and shouting, "Thieves! thieves!" closed all the doors of the house to prevent escape. It looked as though Hiyoshi must be captured. But instantly an expedient came into his mind. Running to the well, he threw a huge stone into it and gave a loud scream as though he had fallen into the well. This brought all the inmates of the house to the spot, who shouted:—"The thieves have got into the well! the thieves are in the well!" The house being thus left empty, Hiyoshi was enabled quietly to unbolt the doors and make his escape.

Masakatsu had missed Hiyoshi and was on his way back to the house to look for him when he met him in the road.

Masakatsu remained at Okazaki some time, robbing various houses in the neighbourhood, of whose whereabouts Hiyoshi informed him. The robber-





chief admired the lad more and more, and treated him with the greatest care and consideration.

One day Hiyoshi came to Masakatsu and said:—
“Though I am young, yet, if I am to work side by side with you, I cannot get on without a sword; and I should like to possess a really good one.”

“This is very natural,” replied Masakatsu. “I will supply you with a suitable weapon.” Thereupon Masakatsu handed him a sword.

Hiyoshi did not seem pleased with the gift. “Whilst you are giving” said he, “you might as well give me a thoroughly good weapon—one made by some noted man, then I will do my best to work for you.”

Smiling, Masakatsu replied:—“Well, what sword do you want? What maker will please you? If I know this I may be able to accommodate you, but I am not sure.”

“Very good,” replied Hiyoshi; “then please give me the sword that you have on.”

Masakatsu was astonished at the lad's boldness, and replied:—“However much you may wish to have this sword, nothing will induce me to part with it. It is a weapon that was bequeathed to me by my ancestors. It was made by the famous Muramasa—. No; I cannot give you this, but any other that you

"If that be the case," answered Masakatsu, "then, you may have what other sword you wish."

Hiyoshi left Masakatsu's presence without making any reply.

After lying awake the whole of the night, the robber-chief felt very tired, and his mind being quite at ease after what Hiyoshi had said, early in the forenoon he lay down and soon dropped off into a sound sleep, from which he did not awake till the afternoon, when, to his astonishment, his sword was gone.

Masakatsu inquired of all his followers as to who had taken the weapon, but no one knew anything about it. Suddenly in the midst of all the commotion of the search for the sword, Hiyoshi marched quietly into the room, and addressing Masakatsu as he pointed to the sword hanging by his side, said:—"This, no doubt, is what you are looking for."

"Did you not say this morning that you had no longer any desire to take the sword?" asked the robber. "And now, whilst I have been sleeping, you have come and carried it off, have you? An outrageous piece of impudence, indeed!"

Before Masakatsu had finished what he was saying, Hiyoshi exclaimed:—"Well, you *are* rude! Listen to what I have to say. I thought to get the sword

last night, but as you were awake, I could not accomplish it. When you called me in this morning, and asked why I did not come for it during the night, to throw you off your guard, I told you what was false. It was for you to have perceived this. You failed to do it, and composed yourself to sleep in broad daylight—a piece of carelessness that it would be difficult to match. As I said before, having obtained the sword, I shall keep it.”

“This lad,” said Masakatsu, “is only thirteen years of age; but his acts and words shew a marvellous amount of intelligence. He is going to make a great man some day.” After this incident, despite the loss of his sword, Masakatsu felt more attached to Hiyoshi than ever.

While all this was happening, Hiyoshi’s parents were very anxious about him. They had no idea where he had gone. One day, however, a man called Aoki Kambei, who had come to Mikawa on business, happened to run against Hiyoshi in the road. “Where on earth have you been?” asked Kambei. “Your father and mother are in a great way about you. They have been inquiring for you far and near.”

Smiling, Hiyoshi replied:—“Well, I was dismissed, or, rather, ran away from every place to which I was sent, and having no excuse to make to any of

you, I came away here, hoping by some means or other to realise the object I have in view. I am now in the employ of a man called Hachisuka Masakatsu."

"*Hachisuka Masakatsu*!! Is he not the leader of a gang of robbers?" asked Kambei, horror-stricken.

"He is," replied Hiyoshi calmly.

"What will your parents say when they hear of it? Anyhow you had better go back with me to your cousin Genzaemon's house."

This Hiyoshi agreed to do. So, in company with Kambei, he returned to the house of Genzaemon.

Genzaemon, when informed how Hiyoshi had been employed, asked him whether he was not bringing great disgrace upon his parents and relations by such misbehaviour.

To this he replied:—"There is no saying that because a person is employed by a robber that therefore he must necessarily be bad. There are men who, like the lotus in the mud, retain their purity and beauty even in the midst of robbers. To condemn, then, all in a lump every person who has to do with robbers shews a singular want of discernment."

Genzaemon and Kambei were both struck with the cleverness of his replies. "No one is a match for you in talking," said Genzaemon.

Genzaemon forthwith went to Masakatsu, and told him that Hiyoshi could not serve him any longer. After this Hiyoshi was kept at home for some little time.

At the age of fourteen his nature did not seem one whit altered. He gave no assistance to any one in the house, but from morning to night went about just where he pleased, perpetrating all kinds of mischief, and only returning to his parents' house when he was hungry. If anything was said to him, he either paid no attention whatever to it, or else pitched on some weak point in the language used by the person reproving him and took exception to it. By degrees he grew to be so unbearable at home that his parents were obliged to send him away again. They negotiated with a friend of Kambei's, a carpenter called Yohei, who agreed to take him into his employ.

As he could not, of course, do any carpentering work, Hiyoshi was employed in carrying the carpenters' lunch to the places where they were working. At this time there was a great deal of building going on inside the Kiyosu castle walls, and Hiyoshi carried the carpenters' lunch from the head-carpenter's house to this place. His peculiar face attracted the notice of the overseers of the work, who often had little chats with him and who gradually grew fond of him.

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One day an officer of higher rank than those usually seen there, came down to the place where the carpenters were working, and was busy examining accounts and making notes, when Hiyoshi approached him and said:—"You are a skilful writer. Since you write so well, I have no doubt that you receive a very good income."

"Yes" said the officer, "I do. I spend all my time in writing, and because I excel in the art, I receive five hundred *koku* a year."

"Ah," replied Hiyoshi, "although you can write well, I suppose it is because you can do nothing else that you only receive this amount. Are you satisfied then with this sum? Five hundred *koku*!—why it is only enough to yield material for making rice paste with: and you satisfied with such an amount—it is too ridiculous!"

The officer, infuriated by this remark, replied:—"You abominable young scoundrel! move from that place if you dare: I will kill you."

Hiyoshi ran away at a great rate. This made the officer still more angry, and he despatched a messenger to Yohei's house demanding that the lad be sent to him at once. "I will kill him," said he. "If I do not I am no true *samurai*."

Yohei was at his wit's end to know what to do.


He begged the officer to pardon the offence; which, after a great deal of persuading, the latter consented to do. Yohei called Hiyoshi and censured him sharply for what he had done. Hiyoshi was not affected in the least by the reproof. He stared up at the ceiling in the most careless manner, and when Yohei had finished, remarked in an off-handed way:—"What a stupid fellow this officer is! His being contented with five hundred *koku* a year, is like the frog being contented with his well. I thought to make him a little more aspiring, and the stupid fool flew into a rage."

Yohei did not know what to reply, but he thought it would never do to have such a rash, care for nothing sort of a lad in his house. So he handed him over to Kambei without delay, and Kambei sent him back to Genzaemon. Genzaemon was puzzled to know what course to pursue, since the lad had come back from every place to which he had been sent; so he took him to his parents' house again.

Hiyoshi's step-father was not angry with him, nor did he reprove him in any way: he habitually treated him with great leniency. He saw that he was different from ordinary children, and thought it best to leave him to develop according to the bent of his own genius. "He is self willed," said Chikumi

"but he is not wicked. We can do no good by crossing him; he will right himself in time." But Hiyoshi's mother was very anxious about him, troubling herself day and night as to what his future would be.

CHAPTER III.

 HE next step taken was to apprentice Hiyoshi to a blacksmith related to his mother. For ten days he worked steadily, but after that by degrees got slacker and slacker till at last he did absolutely nothing. He would go away to the mountains and spend the whole day in amusing himself, only returning when he was hungry. One afternoon he was so hungry that he did not know what to do with himself, but he was aware that if he returned to the blacksmith's house he would not get a chance of going away again; so, as he was enjoying himself immensely, he went to an old woman that lived on the outskirts of the village, who had been his foster-mother, and induced her to give him some food. When he left her house, after thanking her, he said:—"When I become independent, I will repay

you at the rate of ten thousand grains of rice for every one you have given me."

"I did not give you food with the expectation of being repaid," replied the old woman. "It is because you always talk so big that people dislike you. I would advise you to leave off talking in this grand style."

"You are mistaken," said Hiyoshi, I am not talking grandly. What I say I mean. If I obtain what I expect, then I will repay you without fail."* Hiyoshi amused himself till the evening, and then returned to the blacksmith's house.

The blacksmith saw no use in keeping a lad of this kind. Just as he was thinking of sending him back to his parents, he heard that a priest in the village wished to find some one to accompany him to the mansions of the various barons of the surrounding districts with the *fuda* † which it was customary to send around to them every year. The blacksmith consulted Hiyoshi's parents as to whether they would object to their son's going on this mission; and on their consenting to the plan Hiyoshi set off in company with the priest.

* There is great similarity between this incident and what is related of Kan Shin. *Vide* the Mombushō English Readers (High School Series) Bk. 11. p. 101, 2.

† Cards on which prayers for the persons to whom they were sold were written. They were sent around periodically, and were supposed to protect the houses in which they were placed from harm.

They went to a number of places, and among others to Hamamatsu, in Tōtōmi. Here, through the introduction of the priest, Hiyoshi became acquainted with Matsushita Yukitsuna, a retainer of Imagawa Yoshimoto. Yukitsuna was well versed in the art of war, and, being a brave and valuable retainer, was in the receipt of a large income.

Hiyoshi stayed about two days in Yukitsuna's house. To Yukitsuna Hiyoshi's face was an interesting one that promised great things. When he tried the boy with a few questions, his answers were remarkably prompt and clear. The retainer was so pleased with Hiyoshi's whole bearing and demeanour that he asked him whether he would not stop with him and become one of his followers.

"There is nothing I should like better," replied Hiyoshi, "but just at present I am engaged to the priest. If I were to leave him suddenly he would be put to inconvenience, I will therefore first carry around the *fuda*, and then come and be your servant."

"A proper feeling, indeed," remarked Yukitsuna. "Then I shall expect you to turn up later on."

Hiyoshi now visited, in company with the priest, a number of rich and noble families of Imagawa. His sharp eyes saw all that was to be seen, his ears heard all that was worth hearing, and what he heard he

seldom forgot. When he had fulfilled his obligations to the priest, he made his way to Yukitsuna's house and was taken into his employ.

Tōkichi soon grew to be a great favourite with his fellow-servants. For a child his conversation and manners were most entertaining. His remarks were full of wit and point, and he seemed to have the power of piercing through the subtleties which enshroud so many subjects and of discovering what is most essential in them at once.

As a fencing master Yukitsuna was most painstaking with his pupils and young retainers. They were all instructed every day in fencing and archery, and every night they listened to the expounding of books on the art of war. Hiyoshi took the keenest interest in the exercises of the day, and at night, dry as were many of the discourses, he never failed to give them earnest attention. Having at last found a place that suited his tastes and a master whom he could to a certain extent admire, he worked most assiduously for three years. At the end of that period Yukitsuna, seeing how much he had advanced, and that, though only a youth of seventeen, he had the intelligence of a man of fifty, ordered that the

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ceremony known as *Gembuku** should be performed and that his name should be changed to Tōkichi Takayoshi.

Tōkichi keenly scrutinised the sword presented to him by his master on this occasion and remarked:—
“I have now become a man and shall be expected to act the part of a man, and therefore, though only a sandal-bearer, I should like to possess a better sword than this.”

“A rude young customer, and no mistake!” said Tōkichi’s fellow-servants to him, as they listened to this remark. “The idea of your grumbling at a gift received from the master in this way!”

“It is not from self-will that I desire to possess a good sword,” replied Tōkichi, “but in order that I may the better fulfil my duties to my master. A sandal-bearer, you know, is one that is always near his lord.

He never can tell when he may have to fight in his master’s defence, and therefore he ought to possess a weapon that may be relied on. And, moreover, since our lives are devoted to our masters without reserve, there is no reason why we should hide anything from them that we deem it to their interest to know. To hide things from a master is a breach of loyalty.”

* The assumption of majority. The proper age for this ceremony was fifteen, but, Hiyoshi hitherto not having been in circumstances to put off his minority, it had been postponed. On the assumption of majority the forelock was shaved, and, in the case of a *samurai*, a sword received.

These remarks were reported to Yukitsuna, and he at once gave Tōkichi a very superior sword.

Among the pupils of Yukitsuna at this time there was one called Kawashima Uichi, who excelled as a swordsman, and who, proud of his skill, treated his companions with contempt. One day, as Tōkichi was watching the fencing, as was his wont, Uichi approached him and, in a most bombastic manner, said:—"This is no ordinary fencing school, and therefore not one where such as you may be allowed to look on; so be off!—unless, indeed, you feel inclined to study the art. If you wish to become proficient in fencing you must make up your mind to get knocked about by this man and that. If you are game for this, then I will teach you, otherwise you had better make yourself scarce."

"I am not here to study," replied Tōkichi, "but simply to look on."

"If you look on with pleasure, it is a sign that you are the kind of man to become proficient in the art were you to apply your mind to it," replied Uichi. "So I advise you to try your hand at it."

"No, no;" replied Tōkichi. "I am not, like you, well versed in these kind of things: I beg to be excused from taking any part in fencing."

"A chicken-hearted fellow, indeed!" said Uichi, "You

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are like a rat that retires into his hole before the first man that comes along. You had better clear out of this then."

"Well, as you are so tremendously pressing," replied Tōkichi, "I will have a turn. Of course, as I don't profess to know anything of the art, my defeat will be no disgrace to me whatever. But, on the other hand, though the chances of such a thing occurring are infinitesimally small, suppose I should bring my sword down on your face—what then?"

"You good for nothing young scoundrel!" exclaimed Uichi, "instead of trying to atone for your deficiencies by modesty and a willingness to be taught, you hold others in contempt, do you. I will cut you up into little bits, and scatter your remains to the four winds."

They fenced: and in a few minutes Tōkichi struck his antagonist on the forehead, who reeled as though about to fall. Whereupon Tōkichi struck the hand in which Uichi held his sword, causing it to drop out of his hand, and then, smiling, asked:—"Well, who has got the best of it, eh?"

Uichi soon recovered, and, mortified by his defeat, proposed a renewal of the contest. "Better let well alone," replied Tōkichi. "You might get badly hurt in another encounter." Then, watching his opportunity, he left the fencing yard.

This feat was not the result of any special training that Tōkichi had received, but owing to his natural quickness of eye and rapidity of movement.

It happened in the twenty-third year of the Tembun era [A. D. 1554], just two years after the event described above, that Hōjō Ujiyasu, the lord of the Kwantō,* in command of a large army, made war on Imagawa Yoshimoto. Yukitsuna was ordered to prepare for battle, and he gathered together all his forces. Tōkichi requested to be allowed to go to the war, but his master, for what reason is not stated, probably owing to Tōkichi's lack of experience, refused to allow him to go. Tōkichi was determined that he would go, however, so, posting off to a friend's house, he borrowed an old rusty suit of armour, and arrayed himself for battle. He soon overtook Yukitsuna and walking up to the side of his horse, saluted him. On being asked where he had obtained his armour, Tōkichi replied:—"It was purchased. It is warranted to insure victory to its wearer."

Yoshimoto's army was at that time encamped near the river Fuji. Yukitsuna had made up his mind to perform some brave exploit in the war; but he had the ill-luck to be placed in command of the commis-

* Lit: "East of the Boundary," for the provinces included in this term *vide supra*, p. 6.

sariat. Though disappointed, he applied himself earnestly to his work.

Tōkichi was very anxious to get into the thick of the fight at once, and begged his master to allow him to do so. Yukitsuna refused, saying that as he himself had been appointed to the commissariat, he was not at liberty to allow his followers to take part in the fight. So Tōkichi had to wait, but it was not long before, under pretext of carrying provisions to the troops, he succeeded in making his escape. Just as he reached the scene of the contest, he found Ujiyasu's forces retreating in great disorder; so, hiding himself near the river, he watched how things were going on. When the confusion was at its height, he emerged from his place of ambush and, picking out the general of the enemy's troops, Itō Hyūga-no-Kami, followed him up. "Cross the river a little lower down; the water is shallow there, and there are no foes near," said Tōkichi to Hyūga-no-Kami. The general took the advice: sending a few men into the water to see how deep it was, he himself remained on the bank. Tōkichi, unobserved, had the meanwhile been keeping close to him, and when Hyūga-no-Kami was quite off his guard, he stabbed his horse in its hind-leg. This caused the animal to plunge so furiously that its rider was unseated and fell heavily to the ground.



propose bestowing on me, with all due respect, I beg to decline it. I am altogether unworthy of such an honour. I fear, too, that were I to receive this name, it would cause great jealousy among your retainers. But as I do not possess a surname, I have something to suggest in reference to my receiving one."

"What is that?" asked Yukitsuna.

"I am loath to take the whole of your name," replied Tōkichi, "but as I do not possess a surname, I should like to remove a part of the character that stands for your name (松); and instead of Matsuno-shita assume the name of Ki-no-shita.* In this case the part of the character I drop (公) being that which bears the meaning of lord, it will be plain that I do not wish to place myself on a level with my master."

Matsushita was pleased with this proposal, and thought to himself:—"Tōkichi is no less modest than brave."

This humility, however, was all feigned. Tōkichi felt that neither Yukitsuna nor Yoshimoto was the kind of man that he would be content to serve for any length of time. And so he was averse to

* It will be seen that the left side of the character, known as the *kun*, was taken by Hideyoshi.

doing anything to compromise himself and prevent his taking a higher position later on. But at the same time, to tell the truth, he was not a little disappointed with the mode of rewarding his valour adopted by Matsushita and, when thinking over the affair, soliloquised thus:—"Though, from my point of view, no amount of reward could induce me to serve such a mediocre individual as Matsushita, from his point of view, a due acknowledgment of the feats of valour that I have accomplished should be regarded as obligatory: and yet he offers me nothing but a name!—What care I for a name? and the name of such an insignificant individual too! Does he think that men of high aims and aspirations are going to serve masters that fail to shew their appreciation of merit in the usual way,—by the bestowal of emoluments? Where rewards and punishments are unjustly or partially dealt out, there you will never get any man of spirit and decision to serve. He himself receives an increase of income amounting to five hundred *koku*, and yet he never bestows a cent on the man by whose exploits he obtained this bonus—such an individual cannot be my master long."

The ambition that in highly endowed men is a pretty sure prelude of success, was very conspicuous in

Hideyoshi even in his earliest days. He held that names are not to be *received* but *made*, that with men of power, provided they have the necessary scope for the display of their abilities, promotion is only a matter of time.

It is asserted, with what amount of truth it is hard to say, that in assuming the name of Kinoshita, Tōkichi was thinking of the barons who should become subject to him in later times. The word *boku*, whilst meaning a tree when written with one character, stands for a baron when written with another. Hence it is maintained that the meaning of the whole appellation which Tōkichi bore was:—"Tōkichi, beneath whom the barons are."*

On Tōkichi's becoming twenty one years of age, Yukitsuna thought that it was high time to provide a wife for him. He chose, the daughter of one of his retainers called Kiku, who, after the fashion of that, and to some extent of the present, day, was ordered to become Tōkichi's wife. Though married to him, Kiku regarded Tōkichi with great aversion on account of his monkey-like appearance. Yukitsuna could not help seeing that the marriage was a very unhappy one, but he hoped that

* This explanation strikes one as being very forced; as in an ordinary way *boku-no-shita* would mean "beneath the barons," and not "beneath whom the barons are."

time would reconcile Kiku to her husband. Such, however, was not the case. Kiku requested Tōkichi to divorce her. Tōkichi assured her that, if she would but remain with him, the day would come when she would be proud of having such a husband.

“The idea of such a monkey-faced man as you ever becoming famous!” was her reply. “I wish to be divorced.”

Tōkichi put her off; but an incident soon occurred which led to their separation; which we now proceed to relate.

One day, when Asaina Bitchū-no-Kami was paying an official visit to Yukitsuna, the two conferred together about Yukitsuna's life having been endangered in the late war by the nature of his armour. “I wonder that you use the armour that most people wear in this part of the country,” said Bitchū-no-Kami. “It is not a good kind. You should purchase a suit of Owari armour. It is much more convenient than that used in this province.” As Tōkichi had come from Owari, he was asked whether he knew what kind of armour was used in that province.

“Yes; I know it well,” replied Tōkichi. “It is fastened on the right side, and is so made that the wearer can move about as he pleases. It is called *dōmaru*, and is well worth having.”

Taking six *ryō*, from his purse, Yukitsuna handed them to Tōkichi and said:—"Here take these and go and purchase a suit of Owari armour."

When Kiku heard that her husband had been ordered to go on this business, she looked upon the occasion as well suited for obtaining a divorce from him. "You are going to your native province, I understand," she said. "Doubtless you will never come back again. Women's powers of endurance are very limited, you know, so I should like you to so arrange matters before you go that in case of your not returning I should be at liberty to become another man's wife without bringing reproach on myself or my family."

"What authority have you for saying that because I am going to my native province that I must needs remain there?" asked Tōkichi. "Even were I intending to do so, there would be nothing to prevent my taking you with me. What is there then to necessitate my divorcing you?"

"Women have no such broad views as men," replied Kiku. "Naturally inconstant, they cannot wait to see how things are going to turn out. I therefore beg that you will give me a bill of divorcement. Should you come back again, I will return the document."

"You had better consider what you are doing,"

replied Tōkichi. "I am sure you will live to repent of this. If you remain my wife, though I cannot promise that you will ride in a palanquin inlaid with precious stones, that you will no longer walk as you do now but be conveyed in some kind of palanquin, I can guarantee."

Kiku laughed at what she deemed the simplicity of her husband, but said nothing. Tōkichi seeing that she was not to be put off, gave her a bill of divorce-ment.

CHAPTER IV.



ON his way to Owari, Tōkichi thought to himself:—"I have for some time been wishing to leave Yukitsuna's employ. Now is a good opportunity of doing it. I can take this money of his and provide myself with what is necessary for entering the service of some noted man. To appropriate my master's money in this way, is not quite the correct thing to do, viewed from a moral standpoint; but in accomplishing great exploits it is not always possible to avoid small mistakes. I am

not stealing the money ; for I intend to refund it when I have realised my purpose. Yukitsuna, too, has done well by me. Five or six *ryō*—what are they?—a poor return for my services, indeed ! ”

Tōkichi went at once to Genzaemon's house, and by him was conducted to his parents' abode. He found his sister married, and the married couple living in the same house with his parents. He related to Genzaemon and his parents all his experiences ; at the conclusion of which, Genzaemon asked :—“ How is it since you have been getting on so well in Yukitsuna's service that you have left him ? ”

“ Well,” replied Tōkichi, “ neither Yukitsuna nor his master is the kind of man that I should care to serve long : I must find a master with higher aims and aspirations.”

Genzaemon thought as he listened to this remark :—“ Tōkichi has improved in a great many things but he still retains the habit of talking grandly about his future. It is very probable that he has done something to disgrace himself and has been dismissed from Yukitsuna's service on this account.”

Tōkichi informed his parents that he had brought six *ryō* home with him, and then afterwards gave his mother one *ryō* ; which elicited the remark :—“ He is growing up to be very fond of money, I perceive.”

During Tōkichi's stay at home he did not assist in the duties of the house in any way, but spent his time in wandering about hither and thither, coming back only when he was hungry. It was spring when he first reached his home; and till the autumn of that year he did nothing but visit various parts of the surrounding country. At the end of that time his parents, thinking that they could not possibly allow him to go on any longer in that way, called him, one day, and his father addressed him as follows:—"From very early days you were constantly dependent on your relations, but at length you took your departure from them, for and some years lived in Tōtōmi. Since you returned from thence you have done nothing but talk in a grand style about getting into the employ of some worthy baron. You have idled away your time now for the space of six months, never concerning yourself about domestic duties one whit: you have wandered from the path of right; you have acted the part of an unfilial son." To this the mother, with tears in her eyes, added:—"You seem to care for no one but yourself, since the money that you brought home is all being squandered on your own pleasures."

To these charges Tōkichi replied:—"I thank you very much for your anxiety about me. Your complaints, I grant, are not uncalled for. My conduct has doubtless





appeared to you most improper. Allow me to explain matters a little. I may appear to you to have been simply aiming at pleasing myself in what I have done; but it is not so. I have been preparing myself for the great work to which I intend to devote my life. What use would there be in my taking part in all the little insignificant affairs of the house—in my doing work that anybody can do? I have wasted no time. I bear in mind the ancient saying, 'No true man ever allows the time to pass idly away?' My anxiety about my future career is something that exceeds by a hundred fold that of the man who earns his bread by the sweat of his brow. You are under the impression that I have spent all the money that I brought home on my own pleasures, but such is not the case. You doubtless deem it to be parsimony that keeps me from giving you the whole of that money, but in this you are mistaken. The money not being my own, I should not, by rights, have given you even one *ryō*. The six *ryō* were entrusted to me by Yukitsuna for the purpose of purchasing a suit of Owari armour. I intend to return them to him when I am sufficiently rich to do so. Here are the five *ryō*," he added, taking them out of his purse and showing them to his parents.

His parents expressed themselves satisfied with the

explanation given and Chikuami asked Tōkichi whether day by day he had been in search of an employer.

"I have," replied Tōkichi; "and have found a man whom I should like to serve."

Here Chikuami, who, though now in reduced circumstances, was a knight of considerable knowledge of the world, and therefore well qualified to give advice on this occasion, remarked:—"I will tell you what I think about the various great lords of the land. The present Shōgun, Yoshiteru, though it may be impolite of me to say so, is too weak to be worth serving. Mōri Motōnari is a baron of immense influence and power, but I hear that he does not care to employ men that come from other provinces. As for Imagawa Yoshimoto and Takeda Shingen, you say you do not care for either of them. Who is there left then in this part of the country but Oda Nobunaga? From all accounts this baron is a man of far more character than his father, and is endowed with both courage and intelligence. Knights of discernment are, I hear, anxious to get into his service. You had better endeavour to enlist under him."

"I am of the same opinion as you, and have been for a long time," replied Tōkichi. "But not caring to take any steps towards getting into his employ till I had seen what kind of a man he was, I have been



watching him on the sly as he has gone hither and thither for some time; and all I have seen confirms what you say: Nobunaga is no ordinary man."

"In that case," replied Chikuami, "the sooner you set to work to enter his service the better. Let us make the necessary preparations at once."

Whereupon armour and the usual equipments of a baron's retainer were purchased. Chikuami proposed that as Genzaemon was a trader who often had occasion to go to the mansions of great personages on business, he should act as the middle-man and endeavour to persuade Nobunaga to take Tōkichi into his employ. But to this proposal Tōkichi demurred. "What you say might suit ordinary people well enough," said Tōkichi; "but in the case of a man like myself who chooses a master on account of his capacities, such a course would be undignified and derogatory in the extreme. If Nobunaga has not the sense to see that I am a man worth taking into his employ, then he is not the baron I take him for, and in that case I am not anxious to serve him. We will have no middle-man: I will manage the affair myself." To this Chikuami agreed.

Before taking leave of his parents, Tōkichi said to them:—"Neither you nor any of my relations need expect to hear from me. I will make arrangements

that in case I die before my name is known all over the country you shall be informed of my death. Otherwise you can take no news to be good news." Subsequent to this, Tōkichi constantly frequented the vicinity of Nobunaga's castle and awaited the baron's exit.

It was the month of October, in the year of our Lord fourteen hundred and fifty eight when, one fine morning, Oda Nobunaga with some thousand followers left the castle of Kiyosu on a hunting expedition.* A mountain known as the Komaki Yama was the part chosen for the hunt. The pastime was carried on with spirit and vigour: a crowd of beaters (for dogs were seldom used in these days) drove from their hiding places foxes, hares, monkeys, deer and pheasants. Numerous were the shots fired and great the commotion throughout the whole of the morning. At noon the baron seated himself in the tent† prepared for him in the

* It must be borne in mind that in ancient times in both China and Japan the hunting expeditions of barons in a certain measure took the place of the military drill of modern days. Modern military tactics were little understood in those times. The usual mode of warfare was for each one to advance on the enemy and effect all he could by personal prowess. Few restraints were put on this practice. Hence the display of courage and skill which success in these hunting expeditions involved, proved to be a suitable preparation for the hand to hand combats on the field of battle. This partly accounts for the large number who accompanied Nobunaga on this occasion.

† The tents used on such occasions had no roofs.

[illegible]

[illegible]

plain below. Tōkichi, who had long been on the alert, thought that this was a good opportunity for him to carry out his intention. So, approaching the entrance to the tent, he was about to introduce himself to Nobunaga when one of the soldiers exclaimed:—"Who are you that enter the baron's quarters without leave?"

"I have a request to make," replied Tōkichi with a loud voice, and there surely can be no harm in my making this request in person."

"If you have a request to make," replied the guard angrily, "it is your place to go to the *bugyō*'s office and make it. If not this then go to the castle with your petition. To approach the baron without any introduction when he is out on a hunting expedition in this way, is a very irregular proceeding. I shall arrest you."

The hubbub caused by this incident was heard by Nobunaga, and he commanded Shibata Gonrokurō to go and see what was the matter.

"Who are you that is endeavouring to force himself into the baron's presence?" asked Gonroku. "From what province do you come? It may be that you are an assassin sent here to slay the baron by some one of his many enemies."

Tōkichi, not in the least disturbed by these remarks,

replied:—"I am a native of this province and have come to make a request of your lord. I beg you to allow me to have an audience with him."

"The idea of your thinking that the baron is to be approached in this free and easy way by any one that happens to come along!" replied Gonroku. "You deserve to be cut down for your insolence; but as your death might interfere with the baron's recreations, I spare you. But you are to be off at once."

"If I had intended to leave this place as readily as you suggest," replied Tōkichi, "then I might as well have never come at all. My petition is not one that is likely to cause much difficulty. It is simply a request to be taken into the baron's employ. All I ask is that you will show me into his presence. If after seeing me, he does not wish to employ me I will instantly take my departure. You are only wasting time by shilly-shallying in this way."

"Impudence, indeed!" replied Gonroku. "Unmindful of your low rank, instead of approaching the baron through the usual channels, you think to force yourself into his presence, do you. I don't believe your tale. You are an assassin. Bind him instantly," said Gonroku to the guards.

Tōkichi was bound and taken before Nobunaga. "There, sir," said Gonroku to Tōkichi, "say what you

out well, but as his various followers still looked upon the new-comer with suspicion, he determined to try and find out who he was. On being questioned, Tōkichi informed the baron that he was the grandson of the Nakamura Yasuke that had served under Nobunaga's father.* They found that Nakamura was highly spoken of in the records as having been very brave in battle. Nobunaga gave orders that the record bearing on Yasuke's services should be shown to his various retainers to convince them that Tōkichi was no spy.

Nobunaga offered to give Tōkichi the land which his grandfather had possessed. But Tōkichi refused to accept of it saying:—"What I receive, I wish to receive for my own merits. I care not for things inherited."

"Very good: you shall do as you please," replied Nobunaga.

Tōkichi was most diligent in his duties day by day. Nobunaga was in the habit of rising very early and going out to ride. It was the duty of the soldiers of Tōkichi's rank to be in attendance on their lord on these occasions. Tōkichi always rose an hour earlier than the other soldiers and was always in readiness to wait on his master when he made his appearance.

* Nobuhide.

There were times when the inclemency of the weather would have deterred most equestrians from venturing out of doors. But Nobunaga took a delight in battling with the elements—in fact the charm of his ride consisted in his encountering and overcoming some difficulty or other. Accordingly, very early one cold bleak morning the baron appeared at the door of the castle as usual and asked:—"Is any one there?"

Tōkichi was the only one to answer. "Are you the only one present?" asked the baron.

"The only one," replied Tōkichi.

"What induces you to rise so early on such a bitter morning?" asked Nobunaga. "No matter how early I am, you are always before me. What is it that makes you so diligent? Most people are fond of their beds on such cold mornings. How is it that you are so different from other people?"

"Service of the kind I render is no great hardship, regarded in the proper light," replied Tōkichi. "It is because men look upon service simply as service, apart from the benefits that are reaped by the performer, that they esteem it onerous. Service becomes heavy or light in proportion to its relation to our own interests. If by serving a master well we earn promotion, then the service becomes light. It is therefore unnecessary for you to bestow such praise on me."





Nobunaga grew fonder and fonder of Tōkichi, and used to call him "young monkey" as a term of endearment.*

Nobunaga's followers, hearing this, repeated the name as a nickname. Tōkichi took no notice of the insult intended and when called by this name always answered. One day one of his associates asked :—"How is it that you are not made angry by being called a monkey?"

"Because I am like one," replied Tōkichi. "Then may I call you monkey?" asked his companion.

"Certainly ; if you please," replied Tōkichi. No such trifles ever influenced him in the least. He had common sense enough to know that in attaining a high position a man encounters scores of affronts from insignificant personages of which he will do well to take no notice whatever.

Tōkichi was a most entertaining talker. On dull days he always had a little company of listeners around him, whom he amused with his trenchant remarks and ready wit. Shibata Gonroku, hearing of this, one gloomy day, called Tōkichi and listened with great delight to his conversation. Gonroku was so pleased with what he heard that he gave Tōkichi wine, and helped himself

* The word used, 猿 *en*, signifies an ape. We have thought it preferable, however, to retain the term monkey throughout, owing to the figurative meaning of ape being inapplicable to Hideyoshi, he being in no sense a mimic.

to more than was good for him. Feeling very heavy, he lay down on the mats and, while praising Tōkichi, said:—"There seems to be hardly any thing that you cannot do. Are you able to shampoo?"

"Well, I have never done any thing of the kind;" said Tōkichi, "but if you like I will try."

Tōkichi managed the business perfectly well; and Gonroku, astonished, said:—"There is nothing but what you can do. But you will never make a soldier.* What do you expect to become? I suppose every man aims at becoming something."

"I have no special ambition," replied Tōkichi, somewhat nettled by this remark, "but I hope some day to make small barons like yourself wash my feet."

"It is because I bid you shampoo me that you speak to me in this insulting way," said Gonroku, burning with rage. "What do you mean by it?"

"I have uttered nothing at which you need take offence," replied Tōkichi calmly. "So many are the changes and chances of life, that it is impossible to say how one's position may alter, and it is just within the range of probabilities that even such an insignificant fellow as Tōkichi may rise to occupy a high position in the State. At present,

* Gonroku thought that Tōkichi's physique did not admit of his becoming a soldier.

however, he is but a servant and therefore obeys his superior officer: whatever he is told to do he does, even though it be to shampoo."

Somewhat appeased by, yet not altogether pleased with the tone of these remarks, Gonroku sent Tōkichi away.

On hearing what had occurred, some of Tōkichi's companions said to the latter:—"Do you not know that Gonroku is the strongest and fiercest of the baron's followers, that he is regarded by us all more in the light of a demon than a man? You have endangered your life by provoking him to anger. Had you not better get some one to go and beg his pardon for what has occurred?"

"Well, you are a chicken-hearted set of fellows!" replied Tōkichi. "Shibata and I are both servants of Lord Oda. It is true that our rank is different, but we are both in the same service. He had no business, therefore, to ask me to shampoo him. That he did this I have proof, and hence if any fuss should be made, I shall get the best of it, as he cannot prove that I insulted him in any way. With such an idiot as Shibata to deal with, what is the use of my troubling any further? I should never dream of apologising to such a man."

Subsequent to this, Tōkichi and Shibata were always

unfriendly: they took opposite sides on most of the questions discussed.

Nobunaga was very much impressed with the way in which Tōkichi discharged the business entrusted to him. As he seemed to do everything so cleverly, the baron thought he would like to give him a position in which his fruitfulness of resource might make more show. Not caring to begin with anything very great, Nobunaga made him the superintendent* of his fuel. Just previous to this appointment, Nobunaga had ordered an estimate of a year's expense for fuel to be made by the man who had previously been in charge of the business. This estimate was handed to Tōkichi. He reduced the amount to about one fourth of the original sum. He superintended the gathering of the fuel himself and put a stop to all wasteful use of the same, and hence succeeded in supplying the house with fire-wood and charcoal for the estimated sum. The methods designed by Tōkichi for the carrying on of the business were so effective, that for years after, the successive superintendents were ordered by Nobunaga to adhere to them.

An income of thirty *koku*† a year was now granted

* The word *Bugyō* is used for this office.

† Equal to about sixty bags of rice. This would be equivalent to about fifteen or sixteen *yen* per month now-a-days.

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Inuchiyo and settle the affair in the best way he in managing most matters, he asked him to go to would not be believed. Knowing that Tōkichi was clever inform Inuchiyo of the real cause of the delay, he occurrence that Matsuemon knew that were he to the daughter herself to object, was such a very unusual to marry the daughter of such a man as Matsuemon. For considered a great condescension on his part to consent alarm, for Inuchiyo was a man of high rank, and it was delay. Matsuemon was in a great state of distress and grew very angry and demanded to know the reason of the week and month after month it was postponed, at last the celebration of the marriage; and, when week after wait." Inuchiyo became impatient and constantly urged asked to give her consent, she would say, "Please Inuchiyo. But Yae objected to the match. Whenever the personal attendants of Nobunaga named Mada Her parents were desirous of espousing her to one of called Yae, seems to have been the most intelligent. Matsuemon had several daughters, of which the second, the residence of Matsuemon, his superior officer.

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Mataemon had several daughters, of which the second, called Yae, seems to have been the most intelligent. Her parents were desirous of espousing her to one of the personal attendants of Nobunaga named Maeda Inuchiyo. But Yae objected to the match. Whenever asked to give her consent, she would say, "Please wait." Inuchiyo became impatient and constantly urged the celebration of the marriage; and, when week after week and month after month it was postponed, at last grew very angry and demanded to know the reason of the delay. Mataemon was in a great state of distress and alarm, for Inuchiyo was a man of high rank, and it was considered a great condescension on his part to consent to marry the daughter of such a man as Mataemon. For the daughter herself to object, was such a very unusual occurrence that Mataemon knew that were he to inform Inuchiyo of the real cause of the delay, he would not be believed. Knowing that Tōkichi was clever in managing most matters, he asked him to go to Inuchiyo and settle the affair in the best way he thought fit.

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sympathy with each other. There should be no constraint on either side. Now it is reported that you are desirous of marrying Oy  e, and that she does not wish to become your wife. I would advise you to give up all thoughts of marrying her: for you would be placed in an awkward position if a few weeks after the marriage she were to leave you."

"This is all very well," replied Inuchiyo; "but some time ago Oy  e consented to the match. What can be her reason for changing her mind now? If there is an adequate reason for the breaking off of the match, I do not object to its being done: otherwise my reputation will be affected by what has occurred."

T  kichi did not know how to reply to this remark. What could he say? And yet if he said nothing, he would have to go back to Mataemon and confess that he had failed to satisfy Inuchiyo. So he thought of a way of getting out of the difficulty. He went up close to Inuchiyo and whispered to him:—"To tell you the truth, Oy  e is anxious to marry me. She and I were already engaged to each other when I heard that you had thoughts of marrying her. How would it be if we were both to give her up and let her be married to an outsider? This could not possibly create bad feeling."

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Doubtless this girl is engaged to some other man ; and Tōkichi's engagement to her is a tale concocted by her to try and throw me off the scent. Anyhow they will find me a match for them : I will make it difficult for them to keep up the deception long. I will bring about the marriage of Tōkichi and the girl, and thus teach Matsumon that Inuchiyo is not a man to be trifled with."

So Inuchiyo replied :—"What you say has surprised me greatly. Had I dreamt that Oye was attached to another man, of course I should not have pressed my suit. If this is how matters stand, then I see no reason whatever for endeavouring to get Oye wedded to a third party. If you are engaged to her, you are the person that ought to marry her ; and you need be under no apprehensions as to my bearing any enmity against you : on the contrary, I will do all that lies in my power to further the match ; I will inform Lord Oda of the engagement and ask for his sanction to your marriage."

Tōkichi was seldom at a loss for a reply ; but in the present instance the matter had become so personal that he felt he dare not go any further without consulting Matsumon. So, thanking Inuchiyo for his advice, he promised to give him an answer within a day or two, and, returning to Matsumon,

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told him what he had done, and requested him to set his mind at rest, as he would see that everything was settled in a satisfactory manner.

It was not long after this before Inuchiyo, much to Mataemon's alarm, arrived at his house one day.

"I have learnt from Tōkichi the real state of the case," commenced Inuchiyo, "and have decided to give up all thoughts of marrying your daughter. It was, as you know, on account of your approving of the match that I made any advances on the subject. I have been somewhat abashed by the course things have taken; but we will let that pass. I have now come with a special request. I hear that your daughter is attached to Tōkichi: I have come to offer my services as a middle-man. Please allow me to intercede with you on Tōkichi's behalf."

Mataemon was nonplussed.

Inuchiyo, seeing this, chuckled to himself:—"Ha, ha! I thought as much. Mataemon is pulling a wry face! He doesn't like the idea of giving his daughter to Tōkichi! Well, I will make him reply."

"I should like a reply at once if you have no objection," said Inuchiyo.

"Well," answered Mataemon, "as the adage has it. 'The child never considers the parent as the parent considers the child; but that I should be unfortunate

enough to have begotten a child who should afford a sufficient illustration of the truth of the saying, is a subject for lasting regret. I will examine the two papers concerned and will let you know the result later on."

"Hasn't he," chuckled Inghide again—"I have let it be known that I thought he would be so good as to leave a message. Thus saying, Inghide took his leave and returned to his house."

In travelling over the affair, Mrs. Inghide had left Misson to read to himself—"Inghide will not be satisfied unless I tell him the truth, and I do not think it will do a bad thing if I tell him the truth: I think it is at present a man of his rank: but he is a little and elegant a man of great merit: and he is full of ambition: I am not sure that he did not know when I said he did not know as for his pedigree, he is descended from a good family: did good service under Napoleon and is the difference between him and a man like him is nothing. There is nothing to be gained of it wedding my daughter to such a man." Consequently Misson, after conversing with his wife on the subject, called his daughter Is and proposed the match to her.

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enough to have begotten a child who should afford a striking illustration of the truth of the saying, is a subject for lasting regret. I will examine the two persons concerned and will let you know the result later on."

"Ha, ha!" chuckled Inuchiyo again:—"I have let him in for it. I thought he would not approve of the match." Thus saying, Inuchiyo took his leave and returned to his house.

In thinking over the affair after Inuchiyo had left, Mataemon said to himself:—"Inuchiyo will not be satisfied unless Tōkichi marries my daughter; and on consideration I do not think it will be a bad match: Tōkichi is at present a man of low rank; but he is shrewd and eloquent, a man of great mental resources and full of ambition: if I am not mistaken, the time will come when I shall be glad of his help. And as for his pedigree, he is descended from a *samurai* that did good service under Nobuhide, and therefore the difference between him and a man like Inuchiyo is not so great after all. There is nothing to be ashamed of in wedding my daughter to such a man." Consequently Mataemon, after conversing with his wife on the subject, called his daughter Yae and proposed the match to her.

After apologising for all the trouble to which she

had put her father, Yae consented to the proposal. She was an extremely intelligent girl, and foresaw that Tōkichi was destined to become a great man some day.

Tōkichi was then summoned and the match proposed to him. At first he demurred, on the ground that his fellow-soldiers would be full of envy were he to marry their commanding-officer's daughter, but on Mataemon's urging the matter, he consented.

So Mataemon went to Inuchiyo and said:—"Through your kindness and help I have succeeded in arranging the match between my daughter and Tōkichi."

"Still trying to keep up the deception, eh?" said Inuchiyo to himself. "Well, I will make them repent of it. He no doubt thinks that he can get Tōkichi and Oyae married for the time being and then let them separate. But I will see that this does not happen. I will make the marriage as public as possible, and so render its dissolution practically impossible."

Inuchiyo, therefore, went to Nobunaga to ask his sanction to the match. After expressing his approval, with a knowing smile, Nobunaga remarked:—"It is very good of you to interest yourself in other people's affairs in this way."

had put her father's name forward as the person
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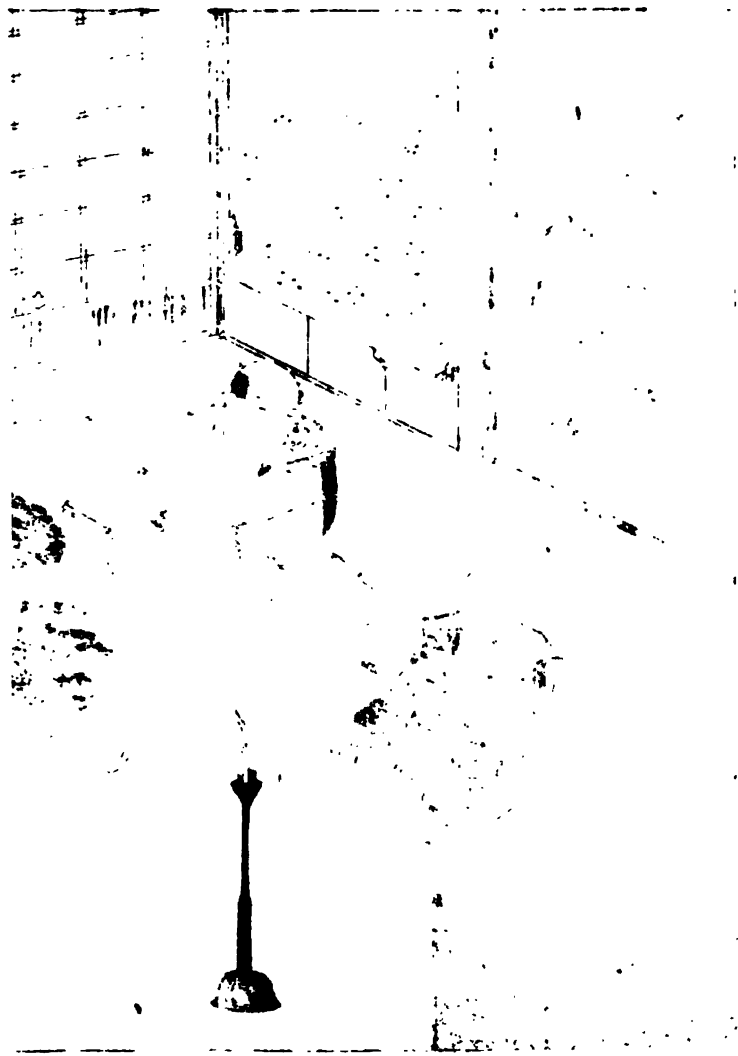
There was now nothing further to wait for, so the wedding ceremony was performed.

Tōkichi was very poor when he married: the floor of the house in which he lived consisted of bamboos placed close to each other and covered with straw, over which was stretched some very rough matting. The wine cups out of which the company drank and the decanters used on the occasion were chipped in various places. The bride, by Mataemon's orders, was clad in poor garments. But this to a woman of her stamp was no great hardship: she took to her new life in a bright cheerful manner, dispensing with numerous comforts that she had enjoyed in her father's house.

Inuchiyo was most liberal with his wedding presents, and after their marriage said to them:—"Now that you are united, remember that it is for life. On no pretence whatever are you to separate."

"This goes without saying," replied Tōkichi. "When once people are married, they must cleave to each other as long as they are both alive; I have to thank you for the gift of a good wife."

Inuchiyo watched month after month for their separation, which sooner or later he felt confident would take place; but in vain. He failed to hear of any altercation between them that might lead to a severance of the marriage bond. So he gradually began to ask himself





how it was that Tōkichi suited Yae so well. "That fellow must in some respects be superior to me," said he, "or such a thing could never have occurred." Thus Inuchiyo was convinced that the part he had acted in the whole affair was a very foolish one.

Yae had no children. She survived her husband and was to the end of her days remarkable for her common sense and for the keen interest that she took in all her husband's affairs. After his death she treated Hideyori as though he were her own child,* and during her lifetime there was no dissension between him and Ieyasu.† And so it happened that in Hideyoshi's case, the proverb, "Marry in haste; repent at leisure," did not prove true: the wife that he obtained in the most casual manner proved a true helpmeet to him down to the close of his career. We have now reached the first stage of the *Taikō's* life. He has impressed Nobunaga with his capabilities; he has made himself popular among a large number of the baron's retainers; he has shewn a determination not to be surpassed by any one in faithfulness and scrupulous discharge of the duties of his calling, and he is blessed with the prospect of a happy domestic life, to which, as will hereafter appear, he attached no

* Hideyori was Yodogimi's son.

† The Kōdaiji, Kyōto, contains a bust of Yae as well as of her husband.





how, after over twenty years search, during which, time after time, the hero of the tale was within an inch of losing his life, the slayer of his father was discovered, and how after, a desperate fight, he killed his foe, comforted the spirit of his deceased parent, and vindicated the honour of his clan.

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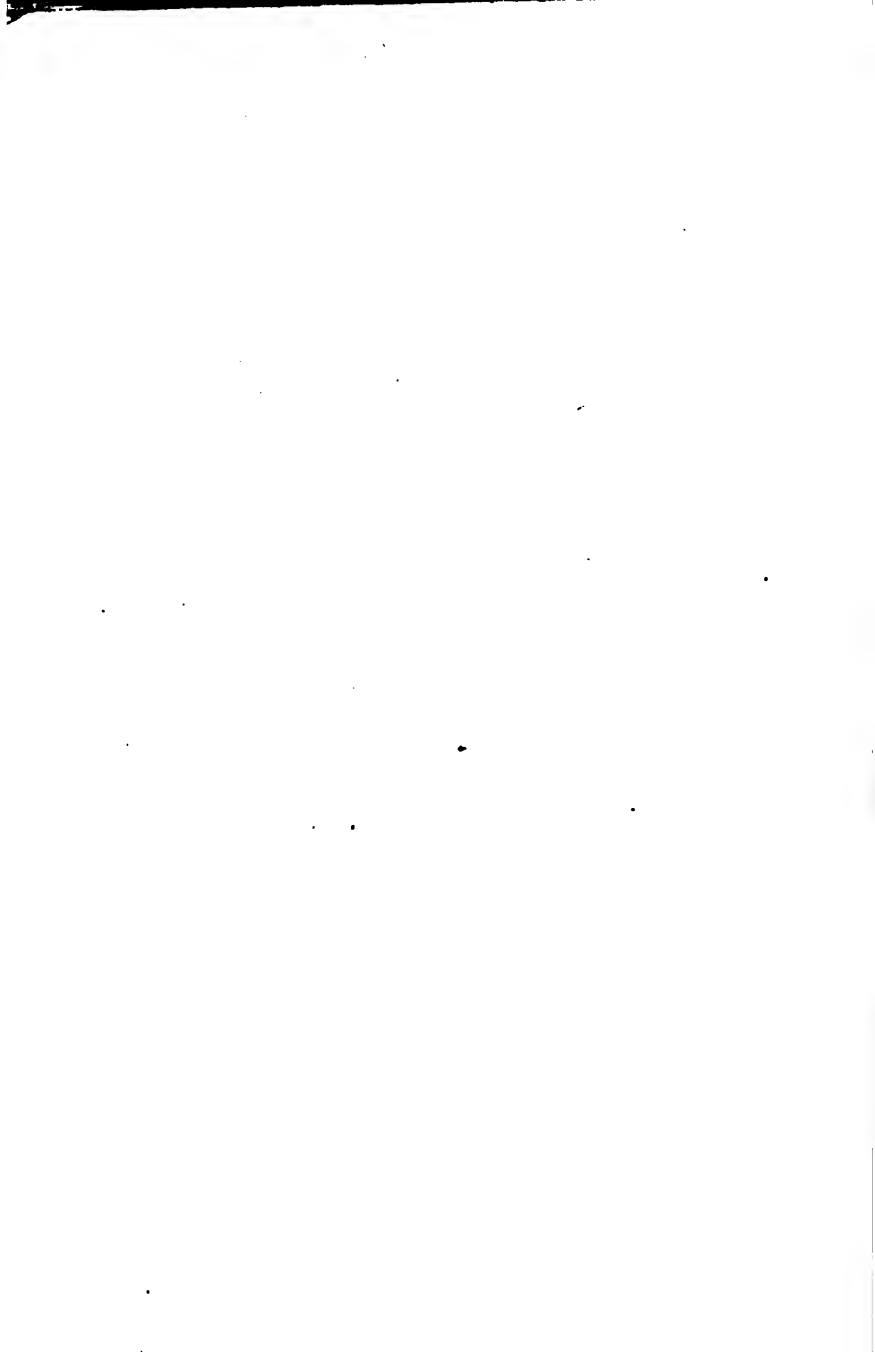
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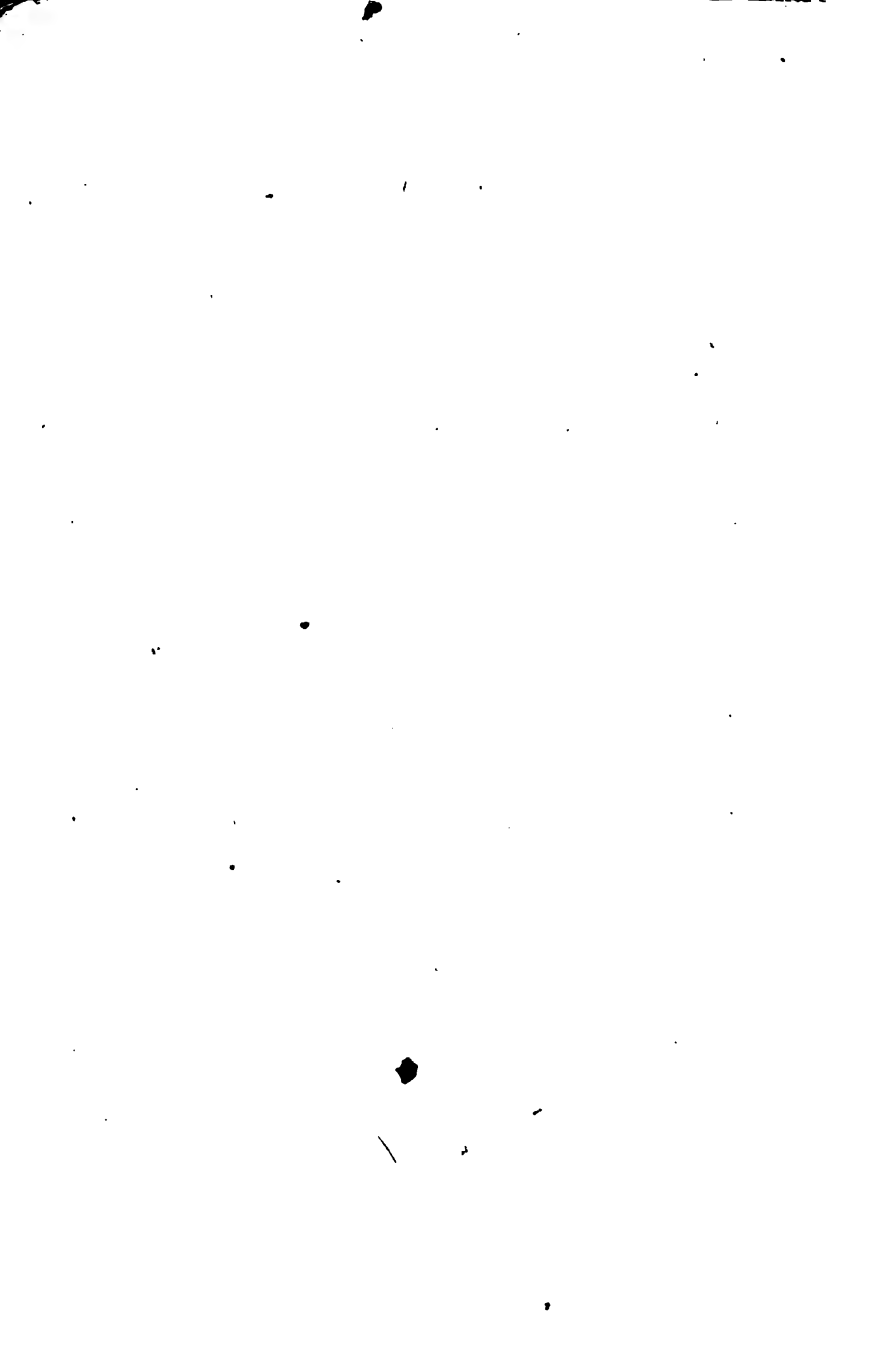
JOHN RUSKIN

BY



"The longer I live the more I am certain that the great difference between men, between the feeble and the powerful, the great and the insignificant, is energy—invincible determination—a purpose once fixed, and then death or victory! That quality will do anything that can be done in this world, and no talents, no circumstances, no opportunities; will make a two-legged creature a man without it."


Sir THOMAS FOWELL BUXTON.



THE LIFE OF TOYOTOMI HIDEYOSHI.

PART II.

CHAPTER I.

N the month of March, in the second year of Eiroku (A. D. 1559), a great tempest, accompanied by a heavy fall of rain, raged in the province of Owari, and the castle of Kiyosu sustained serious damage, about three hundred yards of the wall being broken down.

Nobunaga gave orders to one Yamaguchi Kurojirō to see that the repairs were effected with as little delay as possible, well knowing that in such unsettled times no man could afford to dispense with the protection afforded by thick castle-walls.

This Kurojirō, be it known, was a spy of Imagawa Yoshimoto, who had come to Kiyosu for the purpose of assisting his master against Nobunaga whenever a good opportunity occurred. Consequently his ob-

80 TŌKICHI DRAWS ATTENTION TO AN ELEMENT OF DANGER.

ject was to delay the repairs as long as possible, in the hopes that the castle would be in a broken-down condition when Yoshimoto arrived to attack it. So, though about a month had elapsed since he had received orders to repair the walls, nothing had been done.

One day, when Nobunaga was just leaving the castle on a hunting expedition, he heard a loud voice behind him shouting:—"Perilous, indeed! perilous, indeed."

Nobunaga was extremely angry when he heard this, guessing at once to what allusion was made. Turning round, he said to the speaker, (who was no other than Tōkichi.):—"So you mean to spoil my sport by your unpleasant remarks, do you. Be off with you!" Then addressing one of his attendants, he said:—"Take this fellow away and shut him up till I return."

In the evening, on his return to the castle, the baron called Tōkichi and asked:—"What were you alluding to as perilous this morning? Unless you give me an adequate reason for having uttered such a speech in public, I shall consider that you have been guilty of a serious offence."

"Do you know that the castle walls are broken down?" asked Tōkichi.

"Of course I do," replied Nobunaga. "Do you think that such a thing could occur without my knowing it?"

"Did you not to-day as you went out hunting observe

how very little has been accomplished in the way of repairing the walls?" asked Tōkichi. "As you are aware, my lord, the country is in a very unsettled state. It is impossible to say how soon an enemy may encamp in front of our castle. With Imagawa and Takeda on our east, and Saitō, Asai and Sasaki [subsequently called Rokkaku] on our west, we can't afford to be off our guard for an instant.* The castle's being left in its present state is attended with great danger to your lordship's dominions."

"Of this I am aware, and have appointed a person to superintend the repairs," replied Nobunaga curtly, "but, owing to its being an undertaking of considerable extent, it takes a long time to carry through."

"It is in this very thing that our chief danger lies," rejoined Tōkichi. "It is not that the work could not be accomplished in a short time if a large number of hands were employed on it, but that the man into whose hands you have entrusted it seems to wish to keep it about as long as possible."

"A remark, in my opinion, altogether uncalled for," replied Nobunaga. "But, however, suppose the superintendence of the business were entrusted to you, could you get it accomplished quicker?"

* The castle was protected on the north by the mountains and on the south by the sea.

"Certainly I could," replied Tōkichi. "I would get it all done in three days."

Nobunaga thought it an extraordinarily short time to name, but having had experience of Tōkichi's sharpness, he determined to give him a trial. So the superintendence of the repairs was entrusted to him.

Tōkichi applied himself with his wonted zeal to the task. He commenced by calling together the head-workmen at his office; whom he addressed as follows:—

"The repairs having hitherto been carried on in far too leisurely a manner, I have been appointed to superintend them. I have orders to get them finished in three days. These orders may seem to you very harsh, but in reality they are not; and it is to your interest to carry them out promptly. There is not one of you that is not dependent on the castle of Kiyosu for the protection of his home, for the safety of his wife and his children, and therefore you are interested in the castle being repaired as rapidly as possible. There is nothing unreasonable then in the orders we have received. If each man does his very best, I will undertake that he shall be paid at the rate of two day's wages for one."

"This is something very different from what we have been told," remarked the head-workmen to each other. "Kurojirō has been telling us that it matters little how long we take over the work. But, however, if Tōkichi

is going to pay us at such a high rate, it is worth our while to work as rapidly as possible."

Kurojirō heard what was contemplated and bribed the head-workmen not to hurry.

Tōkichi had ordered that the work should commence in right earnest the following morning; and very early he himself was on the ramparts awaiting the arrival of the men. When they had assembled in large numbers, he addressed them as follows:—"I am glad you have all made a good beginning by arriving so early this morning. Now there are three hundred yards to be repaired: I have hired three hundred first-class workmen, carpenters, masons, &c, two hundred assistant-workmen and three hundred coolies. Do your very best, my fine fellows, and you will be well rewarded."

Notwithstanding all this pressure the men did not exert themselves in the least: in fact they did everything they could to hinder the work. The masons carried the stones to the wrong places and the carpenters set up posts where they were not required. Tōkichi saw all this and at once conjectured that Kurojirō was the cause of it. But thinking that an investigation into what was taking place would occupy time and thus delay the work, he decided to take no notice of it but to endeavour to defeat

Kurojirō's purposes by increasing the amount of reward offered. So, after the workmen had wasted the whole of the forenoon, Tōkichi blew a trumpet, and said :—
“Ah, you have been working well. Now you can rest awhile”! Then, summoning them to a shed, he spoke to them as follows :—

“Well, my men, you have done wonders to-day, and the baron, hearing how rapidly you are proceeding with the work, has sent some fish and *sake* for you. What a kind lord to be sure! You might go a long way before finding another such. If you wish to know why the baron is in so great a hurry to have the castle repairs finished, I can tell you. You have heard it said that a castle is the peasant's storehouse, upon it he is dependent for the protection of all that belongs to him. When the castle is proof against the foe, the peasant's goods are safe; otherwise they may be taken from him at any time. This being the case, it would not be unreasonable to expect you to work without any pecuniary remuneration whatever; but in the kindness of his heart your lord promises you a handsome reward.” Then, after bidding them eat and drink to their heart's content and allowing them to rest a good while, he added :—“Now it is time to begin work again, but before you do so, I wish to inform

you that the baron, having heard of your exertions this morning, has commanded that the sum of two hundred *kwammon* be divided among you. I will give to each of you a written order which he can get cashed when the work is finished."

The workmen were very much influenced by this treatment and began to think that Kurojirō had been deceiving them in some way or other and acting disloyally to his lord. "We will get the work done by the appointed time," said they resolutely.

They set to and worked until dark that day, and the next morning before it was light they had arrived in large numbers. Tōkichi now began to remonstrate with them, urging them to be careful not to overdo themselves. This had the effect, of course, of making them work all the harder. At noon on the second day Tōkichi informed them that Nobunaga was so pleased with the progress that they had made that again he had sent *sake* and fish for their dinner.

The workmen replied that, as the taking of a heavy meal and the imbibing of a good deal of *sake* in the middle of the day, would incapacitate them for their afternoon's work, they preferred to defer the feasting until the evening. At night again they were praised. "Your work to-day has been something superhuman," said Tōkichi. "The baron is so pleased

with your diligence that he has given you another two hundred *kwammon*."

Overcome with delight, they proposed to work through the night. But Tōkichi dissuaded them from this course, on the ground that it would unfit them for their duties on the following day. Early the third day the work was commenced, and at sunset it was finished.

Nobunaga, on being informed that the repairs were completed, thought that they must have been scamped in some way or other and consequently sent officers to examine the work. The officers reported that it was thoroughly done. So Nobunaga called Tōkichi and said to him:—"You have accomplished something that it would be difficult to match. An income of one hundred *kwan** *per annum* is granted to you."

Being at a loss how to get the extra money that he had promised the workmen, Tōkichi asked Nobunaga to keep the document that he was about to give him† and in its stead, to lend him two hundred *kwammon*. To this Nobunaga agreed.

This money Tōkichi gave to the workmen. He had promised them altogether four hundred *kwammon*, but he got out of paying the other two hundred by

* About 121 *koku*.

† This document was called a 辭令書 *Firoisho*; it constituted the title-deed of those days.

informing the men that money was required for military purposes and that anyhow they would be expected to subscribe, but that if they devoted this sum to that purpose now they would not be called on again for a long time to come.

To this proposal the men consented. The money expended in buying fish and *sake* Tōkichi had borrowed from Mataemon.

Nobunaga made inquiries as to Tōkichi's reason for wishing to receive two hundred *kwammon* in a lump sum; and when informed of what had taken place, remarked:—"As a rule persons to whom the superintendence of such business is entrusted expect to be enriched by the transaction: but here is a man who not only does not make a cent by the job that he has superintended so well, but who expends a large sum of money on his master's account without expecting any return." Nobunaga at once ordered that the hundred *kwan* of land that had been previously granted to Tōkichi be duly made over to him.

Tōkichi's adversaries, on hearing what had happened, said that no doubt the whole thing had been planned by him—that it was a crafty dodge of his to make money. This slander reached Nobunaga's ears; and with a view of testing it, he inquired into the way

in which Tōkichi was spending his first year's income of one hundred *kwan*, and found out that part of it had been given to Mataemon, in payment of his loan, and that the remainder was given to the workmen.* These particulars were made known to those who had slandered Tōkichi, and they perceived that their suspicions were entirely groundless.

Tōkichi was convinced that Yamaguchi Kurojirō was a spy, and that he was acting a part in a great plot against Nobunaga. He had discovered the nature of this plot and had his ideas as to how it was to be met and overthrown, and was anxious to make known his mind to Nobunaga, but being a man of low rank, it was not easy for him to get access to his master. In this age the strictest surveillance was placed on people of rank to prevent their being intruded on by plebeians. The consequence was that, however important his business, a man like Tōkichi could not obtain an interview with his master unless he resorted to some such stratagem as the one given below. With that fruitfulness of resource which was so marked a characteristic of his whole career, he hit upon a plan that answered admirably. He applied

* Tōkichi told the men that they had subscribed more than was actually required for military expenses and that he thought it best to return the surplus money.

to the priest who acted as instructor in the tea-drinking ceremonies,* and learned from him how to brew tea. And accordingly one day when Nobunaga was taking some tea that he had supposed was prepared by the instructor, and which he praised as being something specially good, he was informed that it had been made by Tōkichi.

"Surely not" replied Nobunaga. "The young monkey never can know anything about such a polite accomplishment as tea brewing. Call him, and I will see what he can do in this line."

Tōkichi was called, and succeeded in producing a second cup precisely like the first, which was made in Nobunaga's presence. It seems that the first cup was tasted by Tōkichi before being handed to the baron—a proceeding that of course was considered most impolite. Some one told Nobunaga of this and he, in a great rage, summoned Tōkichi to his presence. "Did you drink any of that tea before presenting it to me?" asked Nobunaga.

"I did," replied Tōkichi; "impolite as it was. And all I have to say is that if I am right in supposing that it

* *Chanoyu* ceremonies were very popular in Japan from the days of the Ashikaga Shōguns down to recent times. Every great lord in olden days had residing in his castle a priest who superintended the tea drinking ceremonies and also made tea for his master on other occasions. A short account of the *Chanoyu* ceremony will be found in the *Chrysanthemum* (a defunct journal) vol. II, p. 193 *et seq.*

is your object to become the lord of the whole of Japan that you must not be offended by having to drink tea that Tōkichi has sipped. But if, on the other hand, you are content to end your days as lord of Owari, then I have committed a great offence in sipping your tea to-day, and you may as well take an axe and chop off my head at once."

On Nobunaga's demanding further explanation of this, Tōkichi requested him to send away his attendants as he had a matter of importance to speak about. This being done, Tōkichi commenced:—"Yamaguchi Samanosuke, the Governor of the Narumi castle, though professedly on your side, is but a herald of Imagawa Yoshimoto, and is intending to hand the castle over to him directly he arrives. I have discovered the outlines of a plot against you, and I think that the whole may be brought to light with a little patience and perseverance. Kurojirō has been sent here to report on our condition and to help on the plot in various ways. For this reason he did not wish the repair of the castle-walls to be completed rapidly. With such a man as that in the house there is no saying whether poison may not be placed in your food, or, what is more likely, in your tea. For this reason I tasted it. It becomes you to think of these things and to beware of losing your life by foul play."

"What you say is very true," replied Nobunaga. "I will keep a good look out in future."

"Very good," replied Tōkichi; "but please take no steps to punish Kurojirō. I have a plan for making use of his services to futher our ends."

Tōkichi now went fully into the counter-plot that he had concocted. Nobunaga, after hearing all its details, overcome with delight, clapped his hands together and exclaimed:—"Keep it quiet! Keep it quiet! It shall be put into operation." This he at once did. Summoning Mori Sanzaemon (also called Yoshinari), he bade him go to Kasadera and get hold of something that had been written by Tobe Shinzaemon.†

Sanzaemon started, and, assuming the garb of a pedlar, went to the fort day by day and sold small articles to the soldiers, and by this means succeeded in obtaining one of Shinzaemon's letters. This letter was conveyed to Nobunaga, who ordered his writing-master to imitate the hand. This the latter soon succeeded in doing. Whereupon a letter was forged which pretended to be written by Shinzaemon to Shibata Gonroku and Sakuma Yemon, (who, it will be remembered, were Nobunaga's chief retainers). The letter ran as follows:—"I am, as you know, subject to Nobunaga: it is therefore my duty to inform

† Shinzaemon was a follower of Yoshimoto and an enemy of Nobunaga and was at that time in command of the fort of Kasadera.

you that Yamaguchi Samanosuke is in reality subject to Imagawa, though he pretends to be serving Nobunaga ; and that Kurojirō is sent to Kiyosu for the sole purpose of observing the state of the castle and of reporting the same to Yoshimoto. You had better watch him narrowly ; but don't kill him. Make use of him to further your own designs. As for his father, I have been thinking that the best way of getting rid of him will be for me to invite him to take some wine with me and kill him when he is off his guard. When your counter-plot has been put into execution and the treachery of these two rendered harmless, there is nothing further to fear."

The next step taken was to compose a letter purporting to be written by Kurojirō to his father Samanosuke, in which he was made to say that he had seized the above letter before it reached the person to whom it was addressed and that he herewith forwards the same to his father ; whom he advises to be on his guard against Shinzaemon.

This letter was enclosed in numerous coverings and made to appear as large as a roll of silk, and Tōkichi, was the person chosen to take it to Samanosuke.

On the delivery of the letter, "Ah, a fortunate thing, indeed, that my son should have come across this letter," exclaimed Samanosuke ; "otherwise I

should have been ruined. Tell my son that I will not write him a letter for fear it might get into other hands than his, but that I shall act on the information received and that there is nothing to be anxious about."

Tōkichi and Nobunaga now waited a while to see what turn events would take. In the meantime precautions were taken against any communications passing between the parties concerned that might interfere with the carrying out of the plot. Before very long among the intercepted correspondence there was a letter from Samanosuke to his son, in which he informed him that what had occurred had been reported to Yoshimoto, and that he had consented to Shinzaemon's being attacked and killed, and that he (Samanosuke) wished his son to run away from Kiyosu and join him in the attack on Shinzaemon. To this letter a reply was sent by the hand of the man who had brought it. Tōkichi took precautions against the messenger's acting treacherously by quietly telling him that, unless he took the answer back to his master without disclosing a word connected with his seizure and the interception of the letter, his wife and children (whom Tōkichi had seized) would be all put to death; but that, on the other hand, if he were faithful to Nobunaga he should be abundantly rewarded. The man

was frightened out of his wits by the way in which he was treated, and promised to deliver the letter to Samanosuke without revealing what had happened.

In this letter Kurojirō was made to say that he would obey his father's command as soon as possible, but that he would not advise Samanosuke to wait for him to arrive before attacking Shinzaemon, for fear that the latter, who was an extremely shrewd man, might take advantage of the delay to put some counter-plot into execution.

On the reception of this letter Samanosuke collected his forces, and at the head of an army of three thousand men, besieged the fort of Kasadera.

Shinzaemon was quite unprepared for the attack. But, being a brave warrior and a skilful general, he made a desperate stand. Finally, however, he and his faithful followers were overpowered by superior numbers and fell, one after the other, victims to foul treachery.

Shinzaemon was one of the most powerful and skilful of Yoshimoto's followers. His fall, therefore, hastened the ruin of this once powerful baron's house.

When Shinzaemon's head was taken to Yoshimoto, among this baron's retainers there were not wanting men whose anger was aroused by the summary way in which Shinzaemon had been disposed of, and who remarked that, say what people would, they could never bring

themselves to believe that such a faithful man had rebelled against his lord.

This mode of overcoming his master's foes presents a remarkable contrast to the almost universally noble and straightforward manner in which Tōkichi acted in later years. The series of treacherous and mean acts related above were derived and carried out in imitation of what took place in China during the Sengoku period. The writings of Sonshi [孫子] contain numbers of such plots as these. This mode of procedure was held in universal esteem when Hideyoshi was young. That he lived to despise and to discard such stratagems, not only on account of the enormous amount of perfidy and moral degradation that they involved, but on account of their second-rate character as means to an end, will be made plain later on. His resorting to them on this occasion can only be explained on the ground that he found it so immensely difficult to bring himself into notice and to rise rapidly to the position that he aspired to fill unless by means of some such plots as these. He did not approve of them; but they were approved of on all sides; and that sufficed.

Tōkichi was now fairly started in his career. His mind was developing rapidly, and he began to feel that the path ahead was beset by no difficulty that he

could not overcome. He would make Nobunaga the first lord in the empire, and show the world that no foe was too formidable to be overcome by him. The rapid way in which the repair of the castle-wall was effected proved to be one of the great crises of his life; for it led to the discovery of the plot the counter-action of which established his reputation for a shrewd knowledge of the subtlest political affairs. It made Nobunaga feel that Tōkichi's equal was not to be found among his followers. After this, Nobunaga's course was mapped out for him by his faithful adviser: the series of victories that marked this baron's subsequent career was the result of the daring or the shrewd policy of his faithful follower Kinoshita Tōkichi.

CHAPTER II.

DURING the month that followed the one in which the foregoing events took place, Kitabatake Tomonori, the lord of Ise, like most of the barons of that time, eager to expand his dominions, decided to invade Nobunaga's territory. Tomonori thought that if prior to Nobunaga's conquering the whole of Owari he could defeat him in battle, he could easily make himself the master of the whole of that province.

Nobunaga was enraged by the daring insolence displayed by this project and, gathering all his forces together, encamped on the banks of the river Saya, in readiness to give the Ise army a warm reception when it crossed the border. The Ise troops did not seem in a hurry to join battle; they remained encamped on the opposite banks of the river for some time. Nobunaga remarked to his chief retainers before the fighting commenced that Kitabatake, being a court-noble, was probably very ill-acquainted with the art of war. "One of our soldiers will be a match for two or three of theirs," said he. "So that, though they

outnumber us, our best plan will be to cross the river and attack them."

To this remark Shibata, backed by Sakuma and other of Nobunaga's generals, replied:—"Though Tomonori is a court-noble, he is not one we can afford to treat in this supercilious manner. His ancestors took the whole of Ise; so that among his followers there are doubtless numbers of brave men, who will prove more than a match for us if we cross the river. The course you recommend is one attended with great peril."

With a smile on his face, Tōkichi replied:—"Is there any human being unendowed with the power of thought? If a man decides on one course rather than another it is on account of there being more reason for following one than another. The Ise men have come here with the intention of attacking us: but instead of crossing the border rapidly, like men who mean business, they are hesitating on its brink. If we take advantage of this shilly-shallying of theirs to make a desperate attack on them, victory is certain. Defeat and victory in war very much depend on the amount of sprits possessed by the combatants on one side or the other. The course advocated by the baron is the best that can be followed. It is promptness, energy, and progressiveness taking advantage of hesitation, lethargy, and tardiness. Your not compre-

hending all this and your seeking to persuade your master to hold back at such a time as the present, is not true loyalty, though it may look like it. The course I recommend may seem dangerous, but in reality it is not. Does not our lord expect to use the Owari troops for the subjugation of the whole of the country—for the suppression of all the disorder and tumult that now exist in every quarter? Would it not be absurd then for such a baron to wait on this side of the river till the foe crosses to attack him? Is this the kind of spirit that is going to carry every thing before it and make our lord the first baron in the empire? To talk of not taking a course because there is a certain amount of peril attached to it, is to talk unlike a brave warrior. How did the heroes of antiquity attain to their high position in the state? Was it not by acting on the aggressive and not on the defensive—by attempting and accomplishing things that ordinary people deemed impossible? The exploit we contemplate to-day has no such serious difficulties connected with it as attended some of those performed by the followers of Yoshitsune and Yoshisada in days gone by. If we remain here until the Ise troops cross the river, our men will most certainly be defeated in their first battle with them; and this will cause them to lose heart, and then they will be worsted in encounter after encounter."

This spirited speech was reported to the various generals, and being brave men, they responded to it heartily; and so it was decided to cross the river.

As Nobunaga cast his eyes over the troops at whose head he rode, he espied Tōkichi walking on with the rest, clad in a suit of armour that was patched and tied together in various places. "It is not right that such a noble fellow should be so poorly equipped for battle," remarked the baron, and at once ordered that a fine suit of armour and a good horse be given to Tōkichi. "There," added Nobunaga, "now go and distinguish yourself."

Tōkichi pushed his horse forward and was the first to reach the opposite bank. "A noble warrior, indeed!" exclaimed Nobunaga. "Let him not stand alone, push on, push on, my brave fellows, and each one of you win your laurels to-day!"

As Tōkichi had anticipated, the enemy gave way in all directions, and were so thoroughly routed that day that they felt no inclination to look the Owari men in the face a second time.

After the battle was over the Owari troops recrossed the river Saya. A general called Fukutomi Heizaemon, with a detachment of eight hundred men, was ordered to remain on the banks of the river to watch the movements of the enemy. Tōkichi was among these soldiers.

During the time of their stay there, Heizaemon missed one of the iron rods* that used to be carried in the scabbards of swords. This article, having been received as a present from Nobunaga's father, was highly valued.

It was whispered about that Tōkichi was the thief. "He looks just the kind of fellow to steal," said some of his fellow-soldiers. "His eyes are so sharp-looking, just like those of a thief."

Heizaemon, too, suspected Tōkichi. When addressing the soldiers on the subject, he said:—"The desire to take another man's property is one that sometimes steals over a person almost unawares, if this has been the case with any of you," here he constantly looked at Tōkichi, "provided you return what you have taken at once the offence will be overlooked. But if, on the other hand, you persist in keeping the lost article, you will be tortured, if not put to death. I am now encamped ready to meet the foe should he make his appearance, and therefore feel fierce enough to do anything."

"Insolence, indeed!" said Tōkichi to himself as he listened to these words and perceived how he was suspected by the general. "But, anyhow, I must discover the thief, or suspicion will still rest on me."

* Kozai.

Tōkichi left the camp at night and went round to all the pawnbrokers in the vicinity and, giving them money, instructed them to inform him when they found the missing article.

The next morning Tōkichi received news of the rod, and the man who had taken it was forthwith arrested.

Heizaemon thought that probably Tōkichi would, after hearing what had been said on the subject, return the iron during the night. But when he found that he did not, and not only this, but that he had absconded during the night, he regretted that he had not arrested him at once on suspicion. He lost no time in reporting what had occurred to Nobunaga.

Nobunaga remarked that Tōkichi was not the man to risk his reputation by taking a thing that did not belong to him ; but that, as he had mysteriously disappeared, an inquiry into the matter should be instituted.

Just as the investigation commenced, a messenger from Tōkichi announced to Nobunaga that the missing article was found. The messenger was instructed by Tōkichi to say on his behalf. "I being poor, was suspected of theft. I thought of killing Heizaemon for daring to bring such a charge against an honest man ; but on consideration I thought it was better to find the thief : which I have done. I now beg to present him to you."

The thief proved to be one of Heizaemon's grooms. Heizaemon was summoned by Nobunaga; and when informed that the thief was one of his own servants was very much abashed. "What," inquired Nobunaga, "is the sword to the *samurai*?"

"His very soul," replied Heizaemon.

"Then" rejoined Nobunaga, "it may be said that you have lost part of your soul. For a man in command of troops to be so off his guard as to allow an appendage of his sword to be taken in this way, shews that he is a very poor soldier. Why, you are just the kind of man to wake up some fine morning and find your head gone. And then you go and suspect an innocent man of taking what through your carelessness you have lost. I can no longer allow you to remain in my service. You had better travel around the country as a warrior-pilgrim* and train yourself to the life of a soldier: as you are now, you are of no use to me."

On the return of Nobunaga to Kiyosu (for this incident seems to have taken place on the road), he proceeded to reward those who had performed brave exploits in the recent battle. Tokichi was not forgotten. In consideration of his services on this and on previous

* *Musha-shugyoja*. Vide "Japan in Days of Yore" Tale I, p. 15; and for the life of a warrior-pilgrim, *ibid.* Tale III.

the 1990s, the number of people in the world who are undernourished has declined from 1.1 billion to 800 million. The number of people who are malnourished has declined from 1.5 billion to 1 billion. The number of people who are obese has increased from 100 million to 300 million. The number of people who are overweight has increased from 100 million to 300 million. The number of people who are obese and overweight has increased from 100 million to 300 million. The number of people who are obese and overweight has increased from 100 million to 300 million.

The following is a list of the names of the persons who have been appointed to the various positions in the Department of the Interior, under the authority of the Secretary of the Interior, for the year ending June 30, 1900:

[illegible]

[illegible]

occasions, his income was increased to five hundred *kwan per annum*, and he was created one of Nobunaga's trusted house-councillors.

Nobunaga sent spies to Ise to find out what was the effect of the late contest on the minds of the people of that province. The spies reported that the Ise men held Nobunaga and his followers in great dread. "Nobunaga is not a baron to be despised; and as for his followers, they are as fierce as tigers," remarked the Ise men.

"Ah! I thought we should hear this," said Nobunaga. "Now, as this is how they feel, suppose we go and take their country: they will not have the heart to defend it."

All Nobunaga's chief retainers highly approving of the plan, orders for the invasion of Ise were given and preparations for starting made, when Tōkichi put in an appearance. He entirely disapproved of the course contemplated by Nobunaga.

"It is said," remarked Tōkichi, "that 'the overturning of the cart that goes before should be a warning to the one that follows.' The Ise men were defeated in their encounter with us simply because they attacked us without any real *casus belli*. We were defending ourselves against an unjust attack and therefore were victorious. But if now, elated with our victory,

we go and attack them, shall we not be committing the very mistake they made? And under these circumstances will not our defeat be sure? Depend upon it the Ise men will be found to be different men when defending their own country. Having maintained our own against a formidable neighbour, and having persuaded that neighbour that our country is not to be trespassed on, may we not rest content? Had we not better consolidate our power here in our own province rather than commence an aggressive war whose consequences it is hard to foresee? If our troops go to Ise, flushed by their recent victory, they will be sure to despise the enemy. They will find the Ise men on the alert and well able to defend themselves. Superciliousness on our part will be met with vigilance on theirs, and it is not difficult to see how the war will end; for the Ise men will fight like a rat driven into a corner by the cat. But even supposing that you should conquer the province, what good would it do? There is a proverb that says, 'If the lips be removed the teeth will feel lonely.' At the present time Ise stands between us and other powerful provinces: but if we conquer it we shall immediately place ourselves in close proximity to new and powerful enemies—enemies who will be enraged by our aggressiveness, and who will therefore do their very best to overcome us. And do you

suppose that the province of Owari will remain un-attacked while all this is going on? Suppose a formidable enemy comes against the province during our absence and our fortresses fall into their hands: with our head quarters held by a foe, what will be the use of having branched out to Ise? No; the only way of acquiring dominion permanently is to consolidate as you go. I strongly advise you, then, to desist from the course you contemplate pursuing. I feel sure that if followed, it will be attended with great danger."

Previous to Tōkichi's arrival there had been only one opinion about the policy to be adopted; so that Nobunaga and all his chief retainers were very much annoyed by Tōkichi's advocating an opposite course.

Shibata and Sakuma, burning with rage, replied to Tōkichi:—"As is your wont, you stand alone: but on this occasion your self-sufficiency is beyond all bearing. Have not spies been sent to Ise to inquire into the feelings of the people there in reference to us? And do they not stand in awe of us? It is then as if Heaven had given us that province; and, as the saying goes, 'He who rejects the gift of Heaven brings calamity on himself.' The baron has decided to go to Ise; yet you have the impudence to place obstacles in the way."

Tōkichi was about to reply when Nobunaga angrily interposed:—"Monkey! Your advice is not wanted. We have decided to go to Ise; so you need not multiply words."

"My reason for offering the advice I have," replied Tōkichi calmly, "is on account of there being a danger sufficiently imminent to prevent your leaving this province."

"You insolent fellow! You have the daring to answer me a second time, have you?" rejoined Nobunaga. "Leave my presence; and don't let me see your face again."

Tōkichi was thus driven from his master's presence. His enemies, Shibata and Sakuma, smiled triumphantly as they witnessed what they deemed to be the commencement of his downfall.

Nobunaga was one of those quick-tempered men who are easily made angry, but whose ire is quickly consumed with its own violence. Of that most detestable of all temperaments the sulking temperament he had none. Full of fire, his speech was violent, and his actions often no less so, for he frequently struck those who offended him; but in a few hours he was himself again. So, now, after giving orders to his generals to be ready to start on the morrow, he returned to his castle and thought well over what had occurred. "Tōkichi has never been wrong in any one thing yet," said he to himself, "and it may be that he is right now. What could

he have meant by saying that there was an imminent danger that should prevent my leaving home? I will call him and inquire."

Tōkichi was summoned; and when questioned as to what he referred when he said there was danger near, replied:—"It may appear to you as though the province of Owari were well under your thumb; but such is not the case. The province is quiet just at present simply because it stands in awe of you. But were you absent do you suppose that things would remain quiet long? There are the Yamaguchis (father and son), who are well aware of the trick we played them some little time ago, and know too that Yoshimoto has an inkling of the fact that their slaying of Shinzaemon was brought about by our plots. Nothing would please the Yamaguchis better than to be able to re-establish themselves in the favour of Yoshimoto by planning and carrying out some successful attack on us. Then there is the castle of Iwakura whose governor, as you know, refuses to become subject to us.* Supposing now that during

* The governor of the castle at this time was Nobunaga's second cousin. The father of the governor had several years previously combined with Nobunaga's younger brother against Nobunaga. Nobunaga's brother was slain and the cousin who espoused his cause died of sickness. His son who succeeded to the governorship of the castle was urged by Nobunaga to become subject to him, but, owing to his having in his service a large number of brave men, he refused. Nobunaga had laid siege to the castle several times prior to this, but without any result.

our absence he should go over to Imagawa, we should find ourselves in a very awkward position on our return. I think therefore that it is to our interest to set these matters to rights before invading another province."

"What you say is very true," replied Nobunaga, "but I have given orders for the troops to leave for Ise to-morrow morning, and the men are all full of spirit at the prospect. If I were to change my mind now, it would create distrust in the ranks, and in future my followers would place no dependence on my word."

"There you are right," replied Tōkichi, "but I can suggest a way of obviating this difficulty. Let the men be led as far as the river Saya. There do you inspect them, and then suddenly give them orders to lay siege to the castle of Iwakura. In that case the fall of the castle is certain, as its inmates will be found off their guard, having doubtless heard that we are about to set out for Ise."

"The plan is an excellent one," said Nobunaga, "and I will carry it out. But it must not be known that you have suggested it; and as I spoke so angrily to you yesterday, it will be necessary for the sake of appearances that I should treat you with a certain amount of coldness for a while."

"This is but natural," replied Tōkichi, "and as Shibata and Sakuma are so envious of me, to appease

them, I will ask them to intercede for me to you." The next day the plan was carried out: and the castle of Iwakura was besieged.

Shibata, after having distinguished himself in battle on the first day of the siege, was asked to intercede for Tōkichi to Nobunaga. Nobunaga said that as Tōkichi was in the habit of speaking so insolently, it was not an easy matter to pardon him, but that he would do so on account of the eminent military services rendered by Shibata. Nobunaga added that he should expect Tōkichi to perform some feat of valour by way of expiation for his late offence. Tōkichi was placed under the command of Shibata and allowed to take part in the siege. In a very short time he brought about the fall of the castle by a stratagem. He set a whole lot of sod on fire at the back of the castle. The smoke filled the castle and the inmates, thinking that a part of the building must be on fire, agreed to surrender.

The expedition to Ise was abandoned. The troops were led back to Kiyosu, and Nobunaga busied himself in preparing for future conflicts by drilling his men and by placing them under a special course of instruction in sword and spear exercise. The best teachers that could be found were taken into the baron's employ; and his retainers vied with each other as to who should make the most rapid progress.

CHAPTER III.



AMONG the instructors in spear exercise that Nobunaga employed at that time there was a very noted man called Uejima Mondo. His skill soon won for him a name in the castle, and his disciples were very numerous. His speech was plausible, and Shibata and Sakuma, deceived thereby, held him in high esteem. Tōkichi, however, had the greatest aversion to him. Mondo, seeing this, thought that he would like to get rid of Tōkichi in some way or other. So he slandered him to Sakuma and Shibata, and they determined that whenever a good opportunity occurred they would bring about his dismissal from the baron's service.

Uejima Mondo gave out on entering the service of Nobunaga that he was a *rōnin* from Chūgoku, but in reality he was a retainer of Saitō Yoshitatsu, of the castle of Inabayama, Mino, and had come to Kiyosu for the purpose of killing Nobunaga.*

* Tōkichi had the most wonderful power of reading men's characters. The slightest amount of unreality in speech or action aroused his suspicions and led to his instituting an inquiry into the suspected person's past history.

Mondo found it impossible to approach the baron when alone. He was invariably surrounded by some of his retainers. He waited and waited, but still there seemed no prospect of his realising his purpose, when an incident occurred which induced him to give up all thoughts of seeking its realisation any longer. How this was brought about we now proceed to relate.

Once it happened that Nobunaga gave a feast to his chief retainers and in the course of conversation spoke as follows:—"Weapons of war have changed from age to age. In very ancient times bows and arrows were all the fashion; then spears and swords came into use; and recently guns are all the rage. These weapons all have their advantages, but I intend to make the spear the weapon on which to rely in battle. Now, as you know, there are some who advocate the use of long spears and others who prefer short ones. I should like to hear what you, Mr. Mondo, have to say on this point."

Mondo in a most pompous manner commenced thus to state his opinion:—"To me it seems, there can be no difference of opinion as to short spears being preferable to long ones. When thrust into an opponent's body they enter with great strength, when flourished about in self-defence they can be moved rapidly, and when an enemy comes to close quarters,

whereas nothing can be done with a long spear, a short one can be wielded at will. That weapon which can be moved about with the greatest freedom to suit the exigences of the occasion, is surely the best. In my idea therefore no spear should be longer than eight feet."

Nobunaga being in the habit of using a spear about eighteen feet long, felt disconcerted as he listened to these remarks, but since they proceeded from the lips of a professor of the art of spear exercise in his own employ, he did not care to reply to them in person. Looking around, he saw Tōkichi coming in and, without telling him what had happened, turned to him and said:—"Ah! Tōkichi, come here. Which is to be preferred, a long spear or a short one?"

"Why ask me such a question?" replied Tōkichi. Then, pointing to Mondo;—"Here is a man," he continued, "who is versed in these matters: consult him."

"No, no." replied Nobunaga, "to-day everyone is to give their opinion on the subject, so just say what you think, will you."

"Well, then," replied Tōkichi, "I will. Long spears are the better of course."

"What are you talking about?" exclaimed Mondo, burning with rage. "Am I not employed by Lord Oda for the special purpose of giving instruction in

spear exercise? And have I not decided that short spears are the better? You have the audacity to assert the opposite! I don't suppose you know anything about the matter; but if you do I should like to know your reasons for the assertion you have made."

"I do not pretend to be versed in the matter" replied Tōkichi, "but as I was commanded by the baron to say what I think, and since I am decidedly of opinion that long spears are the better, surely I am not to be blamed for saying so." Without waiting for him to finish his reply, Mondo, who was growing more and more angry, came close to him, and pushing him as he spoke, again asked, "What is your reason for saying that long spears are the better?"

"All I know is that a long spear reaches a long way, and therefore is better than a short one," replied Tōkichi.

"You cannot decide the matter in this summary manner," replied Mondo. "You should not talk such nonsense in the presence of the baron. Please in future be more careful what you say."

"Was I not commanded by Lord Oda to speak my mind on the subject?" asked Tōkichi. "You cannot have everyone thinking alike on such matters. You hold that short spears are the best, but other persons are evidently of a different opinion or there

would be no long spears used in the country. For a man that professes to be a teacher of spear exercise to take such a narrow view of things is extremely absurd."

"Having had experience in the matter," replied Mondo, I speak as one that knows, and am not theorising like you."

Here Nobunaga interposed:—"You two may go on for ever like this without settling anything. Suppose we put the matter to a practical test. Do you each take command of fifty soldiers and for three days let them be instructed in the use of your respective spears, after which you shall all meet and fence, and we will see who gets the best of it."

The leaders agreed. But none of the soldiers wished to belong to Tōkichi's side. "What does he know about spear exercise?" said they. "Of course he will be beaten." Nobunaga, seeing this, commanded that lots be drawn, and that the men on whom the lots fell should fence on Tōkichi's side."

Mondo was much pleased with the arrangement made. "We shall soon see what this fellow's theories are worth." said he.

He instructed his fifty men day by day, telling them how to turn aside the thrusts of their foes and how to get into close quarters with them and render their long spears useless. But they being novices at

the art, made little progress. Mondo, seeing this, grew very angry with them, and mingling blows with abuse, tried to frighten them into acquiring the art; but all to no purpose. They became utterly sick of the whole thing and did nothing but complain of their ill-luck in being chosen to fight on Mondo's side.

Tōkichi gathered his men together and addressed them as follows:—"We have been commanded by our lord to try whether long spears are not better than short ones by fencing with Mondo and his men. As Nobunaga is of opinion that long spears are the better and I think so too, of course we shall conquer. If you do not know already, it is impossible that in the space of three days you can learn how to use a spear. So what you had better do is to make up your minds that you will fight together. Provided you obey orders and keep together you can use your spears any way, you please. Dash at Mondo's men and hit them about anyhow and they will give in. As to-day is the first day of our preparation for war, we had better propitiate *Hachiman* by making some offerings to him."

Here Tōkichi caused food and *sake* to be presented to *Hachiman*. These he afterwards took and handed around to his men, who, after having thoroughly regaled themselves, went home thinking that their leader was a very jolly fellow.

The next day Tōkichi divided his men into three bands: consisting of two bands of sixteen men each, which were to approach the enemy from the right, and another of eighteen men, which was to advance from the centre. "I will give the word of command," said he, "do you all obey orders promptly." He then feasted them again and, after praising them for the attention which they had paid to what he had said, sent them home.

The next day he spent a short time in ordering them about; they obeyed his commands with great promptness. So, after giving them another good meal he said:—"To-morrow is the day of trial; remember you are to make up your minds not to be beaten."

"No fear;" they replied, "those fellows won't stand a chance before us!"

While on their way home at sunset, they fell in with Mondo's men. "Well, how are you getting on?" they inquired.

Mondo's men all began to grumble. "We have only just finished our drill," said they. "From morning, to night, every day we have been at it. Mondo hardly gives us time to get our lunch. We are utterly worn out with fatigue and hunger, and our limbs are stiff with using the spear; how it will fare with us to-morrow, goodness knows; we are in no

condition to fight. A hard life of it we warriors have to pass, sure enough ! ”

The next day Tōkichi reported to Nobunaga that his men had been duly trained, and he was prepared to meet Mondo and his party. Nobunaga had great confidence in Tōkichi's superior intelligence and felt sure that by some means or other he would outwit Mondo, so he gave orders for the preparation of a large fencing ring, and decided that the match should take place that same day.

The contest commenced in the customary way, the sound of the drum being the signal for the onset to begin. At the command of Tōkichi the eighteen men appointed to face the central part of the enemy's force advanced with spirit and all together. Mondo's men had not been drilled to combined effort, and so when they were suddenly set upon by these eighteen men, they lost their heads, and while they were in a state of confusion, Tōkichi commanded the right and left wings to advance to the attack ; which being done, all Mondo's men were driven from the position they had occupied. While this was going on, Mondo was engaged in giving orders to individual men as to how they were to ward off the blows of their opponents, but, as they knew nothing of the art of fencing and were bewildered by the combined attack of their foes,

his commands were not obeyed. While he was considering what to do, the drum sounded for the fight to cease.

Mondo, overcome with remorse, begged Nobunaga to allow him to try a second time.

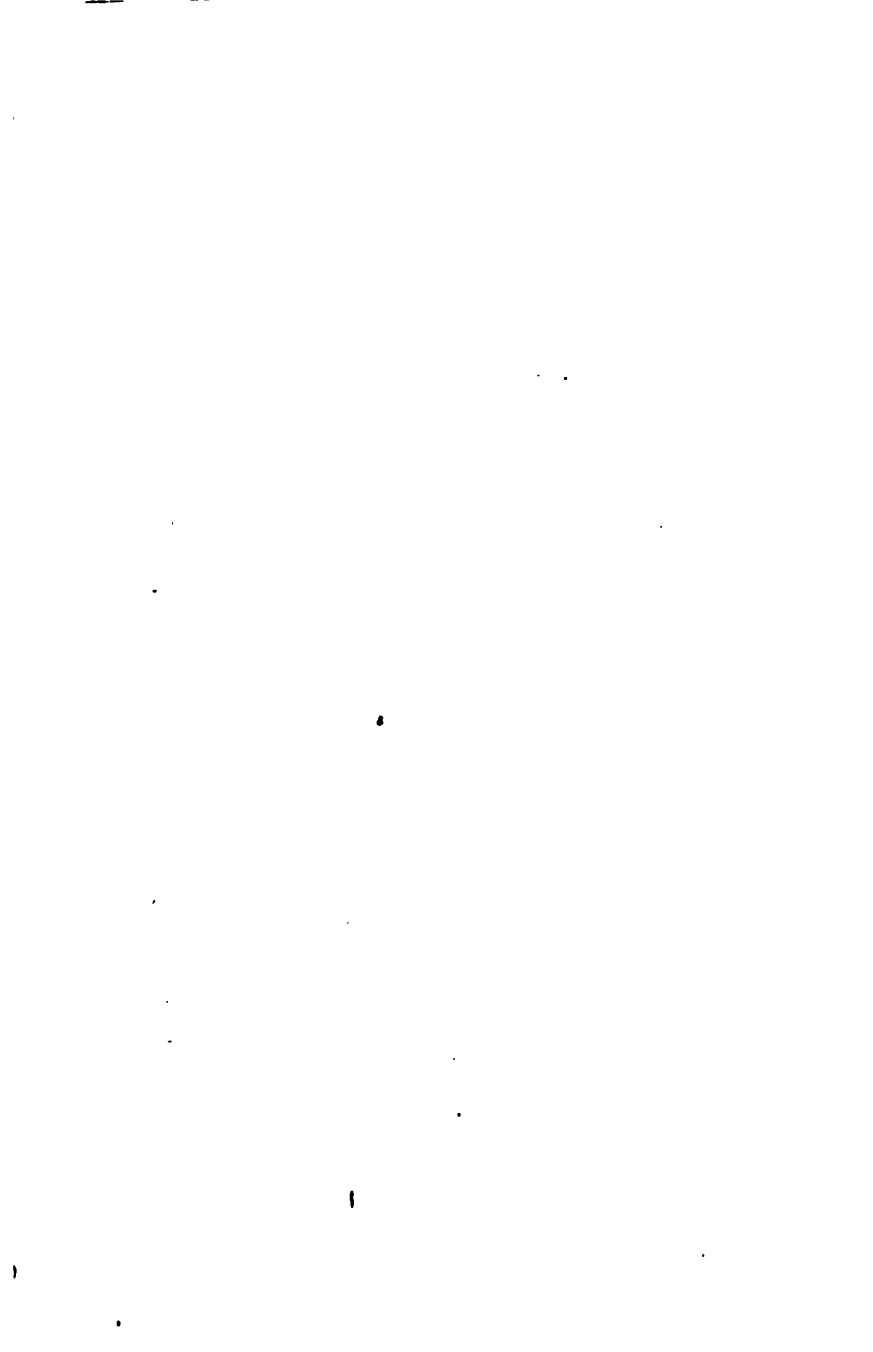
Tōkichi, on being consulted as to this, said :—"Certainly : there is no saying how many times one may have to fight an enemy. I am ready to fight any amount of times."

On the renewal of the contest Mondo encountered another defeat ; and this time, Tōkichi, by a stratagem, surrounded all his opponent's men so that they could not move forward or back.

Nobunaga seeing the skill with which Tōkichi gave orders, determined to employ him as one of his generals.

The fencing being over, Nobunaga called Mondo and Tōkichi and addressed them as follows :—"The contest you have had to-day has been no real test as to which spear is the better the long or the short one. As Tōkichi is skilful in manœuvring troops he has come off victorious. If the contest had depended on Mondo's use of the spear, of course it would have been otherwise. All that has happened has been a fight between a number of unskilful men. So you two have no reason for bearing any ill-will to each other."





Here they returned to their homes. Mondo's angry feelings had been somewhat appeased by Nobunaga's remarks, but he still thought that Tōkichi ought to be humbled in some way or other, so knowing that Sakuma and Shibata, two of Nobunaga's chief vassals, looked with envious eyes on Tōkichi's rapid promotion, he determined to unite with them in concocting something that would tend to lower Tōkichi in the eyes of his master.

In the meanwhile Tōkichi's suspicions in reference to Mondo began to be aroused. He bore in mind Mondo's assertion that he had come from Chūgo-ku, but to Tōkichi his language and manners appeared unlike those of a man who had come from a distant province. Might he not be a spy from some neighbouring enemy of Nobunaga? In order to find out who he was, Tōkichi summoned from his native village of Nakamura, a man called Yasuke : him he ordered to become Mondo's servant and to watch his movements closely.

While this was taking place Mondo, Sakuma, and Shibata were consulting together as to how they should get rid of Tōkichi. Mondo suggested that, as there had been a controversy about the spears and subsequently a match to test their merits, he should ask Nobunaga to allow him and Tōkichi to have a fenc-

ing match. "And, then" said he "during the match I will kill him." This plan met with the approval of the other two.

Nobunaga being asked to allow the match to be held, called Tōkichi and consulted him about it. Tōkichi immediately accepted Mondo's challenge. Before the fencing commenced they each agreed that whoever was defeated should become the servant of the victor.

Mondo, though confident of victory, was no match for Tōkichi, who was extremely proficient in all the military arts of those days. Overcome with shame, Mondo bowed his head and offered to become his adversary's servant.

"According to the agreement made, Mondo," interposed Nobunaga, "you are to become Tōkichi's follower, and see to it that you bear no malice in your heart on this account."

Tōkichi bade Mondo come to his house that evening, saying that he had something he wished to say to him. On his arrival Tōkichi spoke to him as follows:—"My getting the best of the contest to-day, is something that I never expected. I hope that you will not on this account harbour any ill feelings towards me. Although an ignorant man, I have intelligence enough to see that in most matters you

are extremely shrewd and that your skill in the art you profess is very considerable. I am anxious that your powers should be employed in effecting what is good and not what is bad. My saying to-day that you should become my servant was not said in pride. My object in making you a servant was that I might have an opportunity of correcting what is wrong in you. As I am thus dealing honestly with you and telling you the real truth, I trust that you will hide nothing from me. You are not from Chūgoku, but are no other than a spy of Saito, sent here to watch for an opportunity of killing Nobunaga."

Tōkichi now produced a letter, which Yasuke had seized, that contained a clear reference to the plot and then continued:—"And this you deem acting faithfully to your master, do you. You may call it loyalty, but it is loyalty which should not be practised. Without asking whether a master is virtuous or not, a fool or a wise man, obedient to the laws of Heaven or not, to expend effort in furthering his course is the height of folly. You may get a kind of reputation by doing this, but what is it worth?"

Mondo, was utterly taken aback by these revelations and did not know what to say in reply. After thinking over the matter a little, "This man is too much for me," said he to himself. "He outwits me in


everything; even my plot against Nobunaga has not escaped his notice." Then turning to Tōkichi, he exclaimed:—"You astound me by your sharpness. It is as you say; and as my contemplated crime is discovered, please to cut off my head and take it to Nobunaga."

"Nobunaga has no wish to kill you or he would have done it before," replied Tōkichi. "You are serving a wicked master—a man who has been guilty of parenticide, and this being so, in serving him you are offending against Heaven. Your life Nobunaga does not seek, but your reform he does. If you will give up serving this wicked man and enlist in the service of Lord Oda, then I have orders from him to deal leniently with you."

Mondo, still more impressed by this treatment, agreed to follow Tōkichi the rest of his days. Whereupon Tōkichi took Mondo to Nobunaga and told him what had happened; and Mondo swore fealty to his new master. Being thoroughly acquainted with Saito's affairs, subsequently, when Nobunaga made war on that baron, he rendered him great assistance.

Here again Tōkichi displayed that magnanimity which distinguished his whole career. And the testing of the spears proved to be the means of revealing the respective characters of the two men that wielded them.

CHAPTER IV.

N the third year of Eiroku [A. D. 1560] it was reported in Kiyosu that Imagawa Yoshimoto purposed collecting all the available forces of Tōtōmi, Suruga, and Mikawa and going up to Kyōto, overtly for the purpose of aiding the cause of Ashikaga Yoshiteru, but covertly with the intention of assuming supreme power, and that he had resolved to besiege the castle of Kiyosu on the way up. As Yoshimoto was by far the most powerful baron of that neighbourhood, the alarm caused by this report in Kiyosu was very great. A council of war was at once called and the opinion of Nobunaga's chief retainers on the situation solicited.

Sakuma Nobumori said that he saw little use in their attempting to resist such a formidable army ; that Takeda and Hōjō would lend their aid, being both friendly to Yoshimoto, and that with an alliance of such magnitude against them, their efforts at self-defence would all be of no avail. He therefore advised Nobunaga to ponder well before taking action.

Shibata Gonroku and Hayashi Sado-no-Kami re-echoed these sentiments, recommending Nobunaga to submit to the rule of Yoshimoto.

Nobunaga looked very displeased as these remarks were being made, but, since they had proceeded from the lips of his chief retainers, he was at first loath to oppose them strenuously. So, with the hopes of eliciting from some one present a contrary opinion whereon he might found the remarks he intended to make, he urged each one of his chief councillors to speak his mind unreservedly. But their advice being all of a piece with that of Sakuma, Nobunaga proceeded to express his own opinion as follows:—"I have, after twelve years of fighting, succeeded in taking the whole of the province of Owari. Yoshimoto has opposed me continually all this time, but as yet I have never had any reason to fear him. And now am I quietly to submit to his rule without striking a blow? Would this be maintaining the reputation of my family for brave deeds? Would this be soldier-like conduct? No; rather than do this, I will shave my head and become a priest. To make plans for submission with nothing but report to guide us—whoever heard of such cowardice? Should Yoshimoto come we will give him a warm reception on the borders—we will fight to the death rather than allow him to pass through our province."

"We do not recommend final but only temporary submission," replied Sado-no-Kami. "This will give us time to consider what it is best to do. We can attack him later on."

Tōkichi, who, owing to his inferiority of rank, had forborne to speak hitherto, now came forward and, addressing those who had previously spoken, said:—"You gentlemen seem on all occasions to recommend the policy that is the easiest to adopt and seem afraid of that which involves trouble or peril. Yoshimoto may have an immense number of troops under his command, but victory is not won by numbers. It is stratagem that decides the day. The idea of recommending that we submit to Yoshimoto without striking a blow! If we were to act thus what do you think would become of the territory we have already acquired? Of course the governors of the castles and forts now subject to us would follow our example and give in their allegiance to Yoshimoto. You speak of submitting temporarily to Yoshimoto. Are you simple enough to think that Yoshimoto is the man to allow such a course to be followed? If Yoshimoto is allowed to go up to Kyōto and carry out his intentions, as a matter of course he will come back stronger than he goes up, and in that case what chance will you have against him? Do you

think that he is foolish enough to allow a formidable foe like our baron to escape without sending him a hostage as a guarantee that his allegiance is real? Lord Oda would doubtless have to prove his sincerity by entrusting his son to Yoshimoto's charge. Your remarking that no doubt Takeda Shingen and Hōjō Ujiyasu will assist Yoshimoto in carrying out his designs, shews your ignorance of the true state of affairs. These barons, being on an equality with Yoshimoto, they certainly would not assist him to rise to a position superior to their own. As for Yoshimoto himself and his huge army, I see nothing to be afraid of in either. I have had some experience of Yoshimoto's mode of conducting warfare; for I fought under his banner at one time. He has a pompous way of fighting: he despises the foe and thinks that with men so powerful as he has under his command military tactics are superfluous. With such a foe a little stratagem will go a long way. Their numbers may be compared to those of ants—lacking organisation, there is nothing formidable in them. To me this much-talked-of invasion amounts to no more than Yoshimoto's bringing his head to our province for us to cut it off, so confident do I feel of victory. Consider, too, what a triumph over Yoshimoto would insure. It would make the name of Nobunaga known





and feared far and wide: it would enable our lord to go at once to Kyōto and occupy the position to which Yoshimoto aspires. The present opportunity is one which if let slip will not occur again. A victory over Yoshimoto now would be the making of our master's cause—the prelude of a series of successes."

It should be stated that the object of most of the great barons was to use the Shōgun as a mere tool for furthering their own ends. Once having settled in Kyōto, they could issue commands in Ashikaga Yoshiteru's name, and treat all who did not obey them as rebels. It was on this account, as mentioned at the commencement of this work, that members of the Ashikaga family were allowed to retain the title of Shōgun long after every vestige of real authority had been wrested from them.

To Tōkichi Sakuma replied:—"Tōkichi's recommending us to fight in this hasty way is a policy that is no less short-sighted than fraught with danger to our dominions. He says that neither Takeda nor Hōjō will assist Yoshimoto; but for this statement he has no foundation. He says that he has a knowledge of Yoshimoto's mode of warfare; but the knowledge that he possesses on this point, depend upon it, is surpassed by that possessed by Yamaguchi Samanosuke of our baron's military tactics. Samanosuke

knows all the ins and outs of our province too. He and his father will prove formidable foes to us, for whom Tōkichi will be no match."

"I have foreseen this danger," replied Tōkichi, "and have made arrangement for warding it off. Wait a little, and see what happens. Neither Samanosuke nor his father will stand in our way. You will hear of their death before very long."

The plot which Tōkichi had concocted for getting rid of the Yamaguchis was as follows:—

When Tobe Shinzaemen was killed his son Shinjūrō made good his escape and, looking upon the Yamaguchis as the murderers of his father, Shinjūrō waited for an opportunity of avenging his death by slaying them. But the Yamaguchis being safe within the walls of the castle of Narumi, Shinjūrō found it no easy matter to carry out his intention. Among Yoshimoto's retainers there was a man called Asaina Bitchū-no-Kami, who had charge of the Hamana castle (situated in Tōtōmi). Bitchū-no-Kami being the grandfather of Shinjūrō, the latter went to him and solicited his help, requesting him to assist him to slay his father's murderer and to enable him to inherit his father's estates, seeing that his father had died for no fault of his own. These details had somehow or other been report-



ed to Tōkichi, and he promptly made use of them for the furthering of his designs. He sent a trusted friend, Asano Yahei, in the guise of a paper-vendor to Shinjūrō's house. On their acquaintance with each other becoming intimate, Shinjūrō asked Yahei whether he knew the province of Owari well; and on his replying in the affirmative, Shinjūrō went on to inquire whether the Yamaguchis were known to him. He replied that he knew them well, having often sold paper in the castle of Narumi. "I have always heard it said that the Yamaguchis are steadfast adherents of Nobunaga" said Yahei, "but it is reported now that Nobunaga has sent troops against Narumi. Fighting is said to be going on there at this very minute."

Hearing this, Shinjūrō, donning the dress of a peasant, set out in post haste for Narumi. True to the report he had heard, he found the castle in a state of siege.

What was taking place was the result of Tōkichi's plotting. Tōkichi had, with Nobunaga's consent, despatched a thousand men to the castle of Narumi; who were instructed to divide themselves up into two bands, the one band was to lay siege to the castle, but only to shoot arrows with no tops and fire blank cartridges against it, retreating

whenever a sortie was made on them: the other band was to encounter the troops that would flock to the castle to take part in its defence, and to kill as many of them as they could. This having been carried out, the men who had come to assist Yamaguchi when they found themselves attacked in the very precincts of the castle immediately thought that he had been guilty of treachery. "He has evidently joined Nobunaga's side," said they, "and with a view of getting rid of us has summoned us here. The proof of this may be found in the fact that the attack on the castle of Narumi by Nobunaga's force was a pretended and not a real one. We will inform Yoshimoto of what has occurred and see to it that Yamaguchi is punished."

Shinjūrō heard of all this, and immediately induced Bitchū-no-Kami to accuse the Yamaguchis of treachery. The accusation was backed by the soldiers who had come to Yamaguchi's rescue.

The Yamaguchis were summoned to appear before Yoshimoto. They no sooner entered the castle gates than they were arrested. Kurojirō committed suicide on the spot; and his father was handed over to Shinjūrō, who lost no time in avenging his father Shinzaemon's death by shedding the life-blood of his murderer.

These events were all reported to Nobunaga and his followers. The chief obstacle to the success of Nobunaga's attempt to hold his own against Yoshimoto being now removed, Nobunaga decided that he would not follow the advice of his senior retainers but at once make preparations for the approaching struggle.

Sakuma and Shibata still remained unconvinced of the wisdom of this policy; and, conscious that its adoption was the result of Tōkichi's interference, they made up their minds to devise some plan for bringing him into disgrace.

There was in the castle of Kiyosu at that time an instructor in military tactics called Hirata Kemmotsu. Such men were well versed in Chinese and Japanese military lore, but usually had little idea of how to apply written rules of action to special cases. Kemmotsu was a man of this kind. Shibata knew well that Tōkichi was no scholar and therefore could not possibly hold his own in argument against such a man as Kemmotsu on the subject of orthodox military tactics; so they thought it would be good to bring them together in the presence of Nobunaga and by displaying the deficiency of Tōkichi's knowledge convince the baron that he was not worthy of the implicit confidence that had been placed in him.

This was planned; and Nobunaga, after consulting Tōkichi, gave his consent to the proposal.

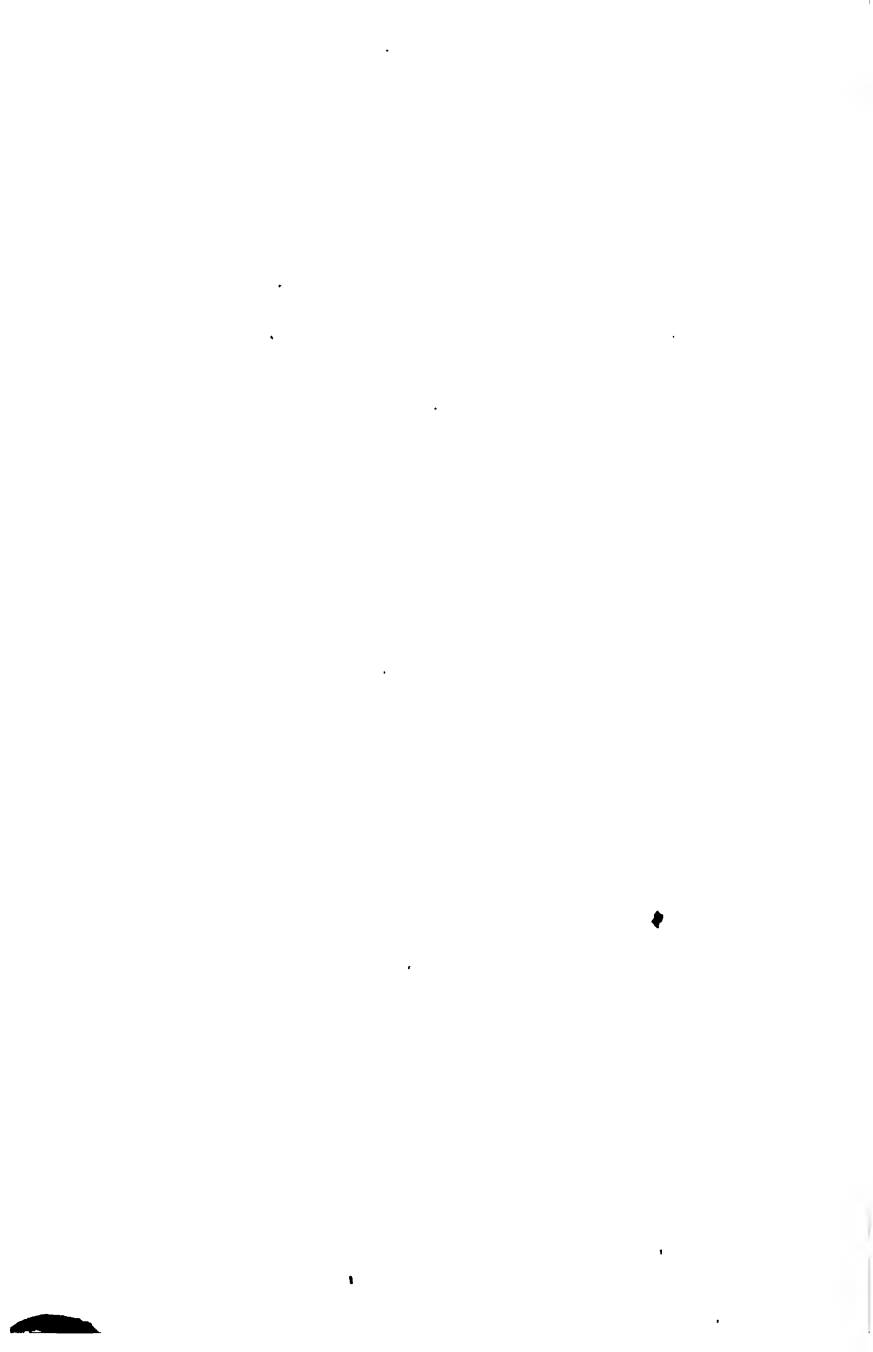
Osawa Mondo, hearing of this, said to Tōkichi:—
“This is a plot to put you to shame. You had better be on your guard.”

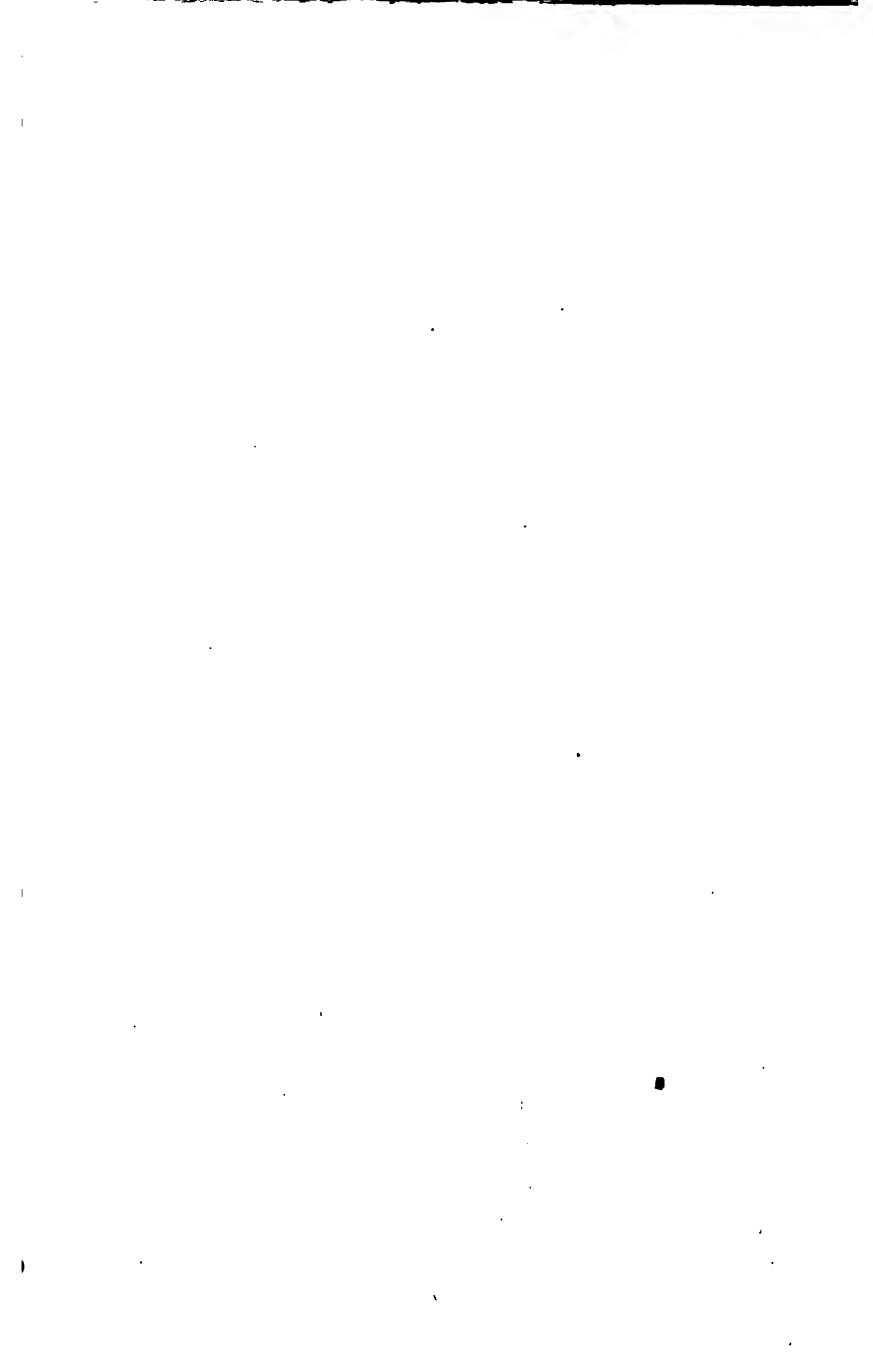
“I know it, I know it,” said Tōkichi, “there is nothing to be afraid of in a man like Kemmotsu. He is versed in nothing but dead learning and is full of antiquated notions. But if I get the worst of it, I can but ask him to teach me.”

Tōkichi and Kemmotsu met in the presence of Nobunaga and his chief retainers. Tōkichi commenced by confessing his ignorance of the technicalities of military tactics and begged that Kemmotsu would instruct him.

To this Kemmotsu replied:—“I have not come here to teach, but to compare my opinions with yours. We should endeavour to benefit each other. As you are said to be well versed in the art of war, I have no doubt that you are thoroughly acquainted with the writings of standard authors on the subject. Suppose you give us the benefit of your knowledge for a little.”

“I have no knowledge of the books to which you refer,” replied Tōkichi. “I came here to learn and not to teach.”

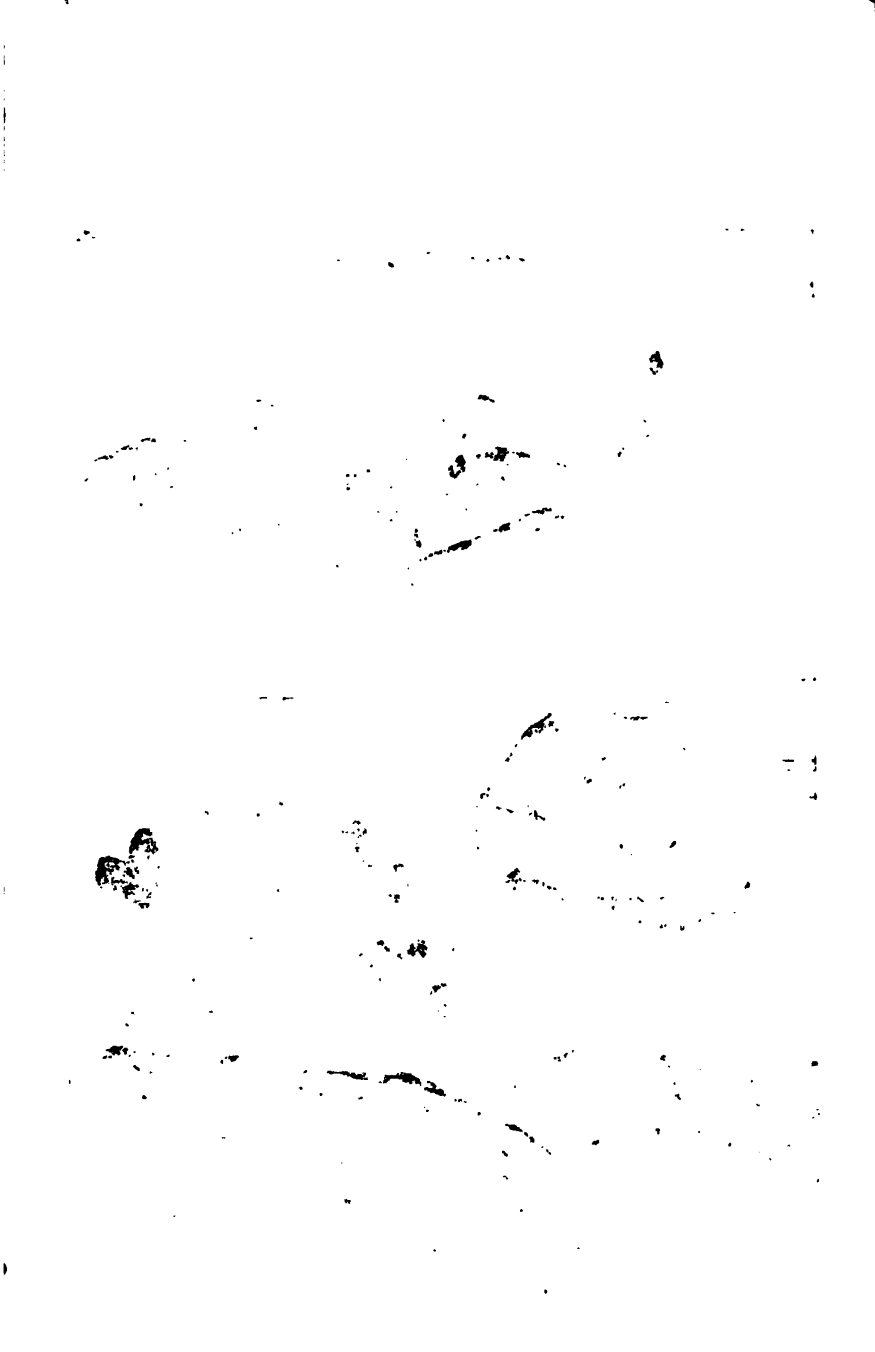


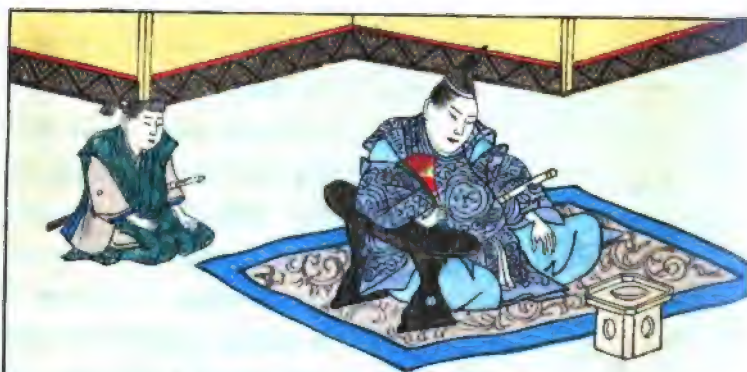


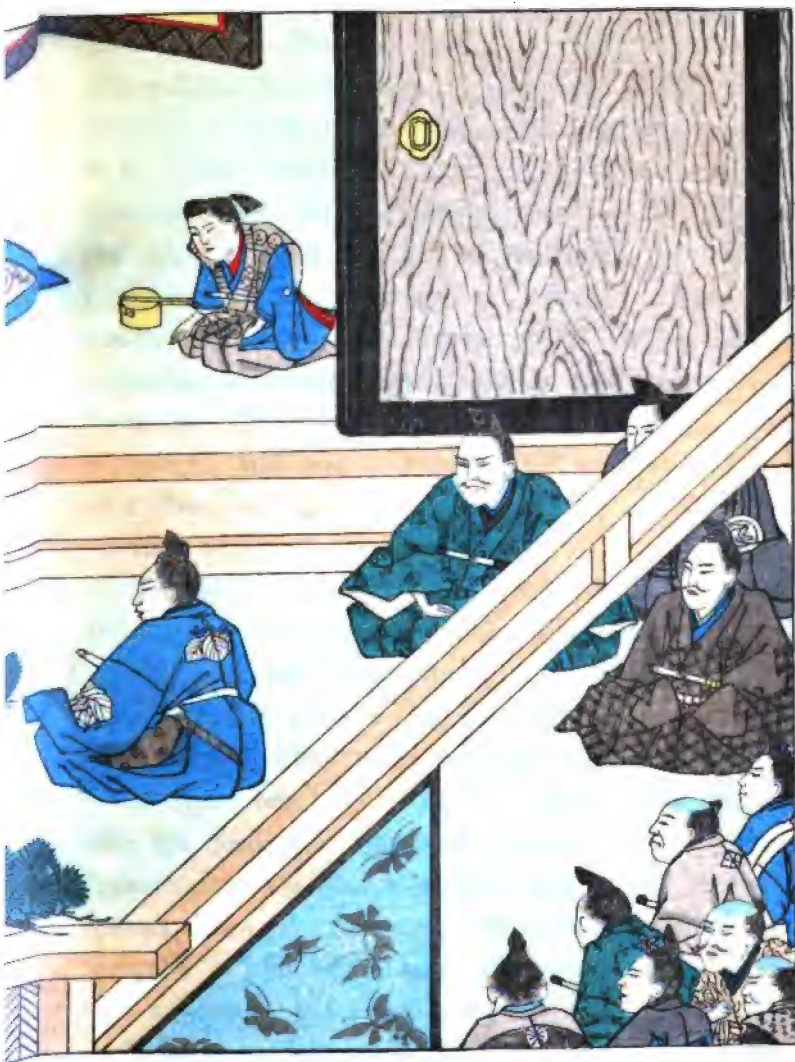
"Victory in war depends on compliance with the laws that govern military action," remarked Kemmotsu. "It is only after a man has become acquainted with these laws that he is qualified to be a general. To depend simply on personal prowess, to cut down whoever comes first without regard to order—this may make a man a soldier, but does not qualify him to become a general. For the latter office a knowledge of military tactics is indispensable. If you think that without a knowledge of the laws that govern the movements of men you can invent a mode of action to suit every emergency, you are greatly mistaken. Your method of procedure is to my mind extremely precarious."

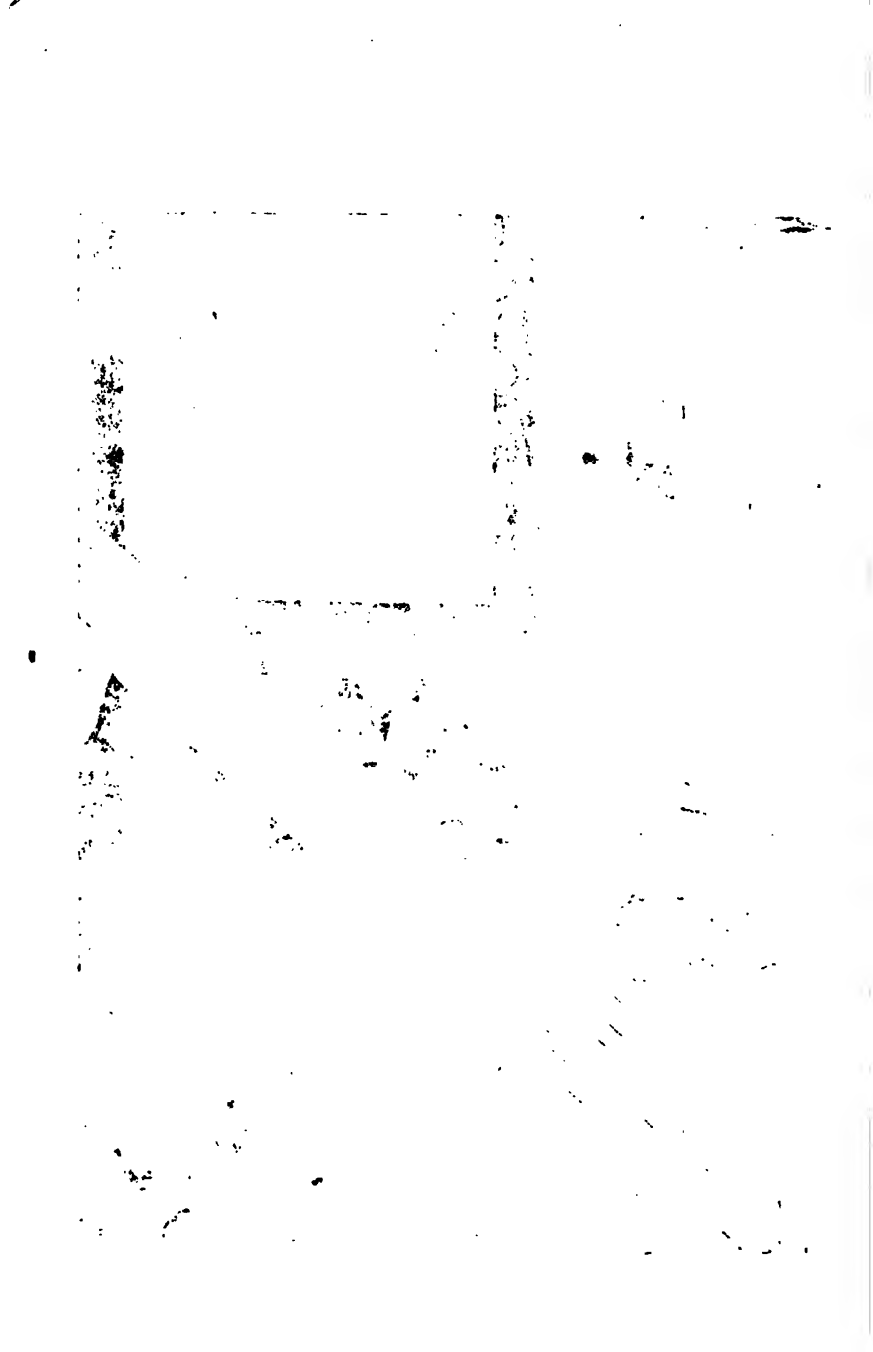
"It is as you say" replied Tōkichi. "I know nothing of military book-lore, and so cannot become a general; and being a puny little man, am not of much account at hand to hand fights either. It is because of my want of proficiency in these things that I ask you to be good enough to teach me."

Shibata and Sakuma listened with delight to this confession of ignorance on Tōkichi's part, and thought that it was an indication that he felt utterly worsted in the dispute. "Ah I thought so," remarked Shibata. "It was not to be supposed that one like



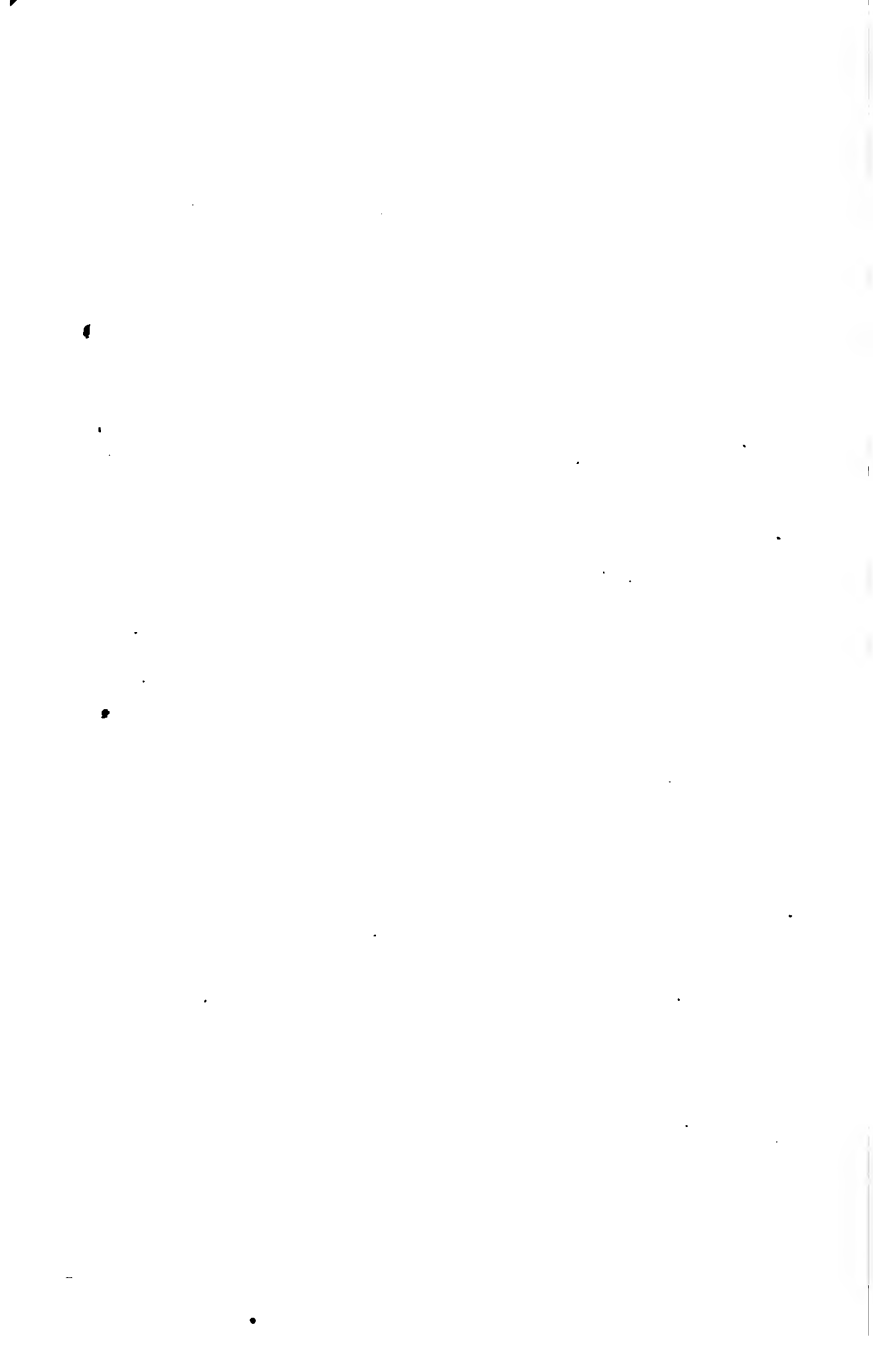






you would be acquainted with treatises on military tactics. But this being so, your advice on war-policies is worthless. You are like a man throwing a stone on a dark night, you act at random. Your words on these subjects are invariably plausible and high sounding, but it is evident that they are not founded on knowledge. In future I recommend you to study the learned authors and qualify yourself to give advice to the baron before presuming to interfere when military tactics are being discussed. You have often overthrown our decisions in council, and now you quietly tell us that this has been done without any knowledge of the standard authorities on war."

"Thanks for your advice," replied Tōkichi. "But excuse me for reminding you that a knowledge of the art of war and acquaintance with Chinese books that treat of ancient warfare, are by no means synonymous. The rules contained in the books to which you refer are like the dregs that remain after the good wine has been consumed. They were deducted from courses of events, and sets of circumstances that no longer exist. Many of these rules are incapable of application now-a-days. It is impossible that any set of laws can meet all the contingencies produced by a variety of military manœuvres. This



I think is admitted by the very authors whom you praise so highly. For instance Sonshi says:—'He who is acquainted with the advantages to be obtained by numberless changes knows how to use troops aright.'* Again 吳子 Goshi says:—'The adapting of change to change is the principle of (successful) warfare.'† It is impossible to say what kind of changes one may have to provide for on the battlefield. Hence it is evident that no exact parallel to the set of circumstances encountered by a general now-a-days can be found in wars that took place in former times and that therefore slavish imitation of the military manœuvres of others can never insure victory. If, as you say, success depends on a knowledge of the orthodox teaching of standard authors on war, with both sides equally versed in these writings, there could be no such thing as victory or defeat. How to suit the movements of my troops to those of the enemy and how to put the latter to rout, I know; but as for all the abstract rules about placing troops in one way or the other, these I neither know nor care to know. The circumstances that present themselves when face to face with the enemy decide the mode of action I adopt."

* The meaning of this is that skill in war depends on adapting the changes of one's own side to those of the foe.

† The change of one side to the change of the other.

"There is a certain amount of truth in what Tōkichi says," replied Kemmotsu; "but, as everything depends on the application of rules to circumstances and places, and as in doing this we must be guided by what others have done before us, to talk about suiting change to change without regard to rules and guides, means that each man shall be at liberty to follow his own fancies in such matters. The greatest warriors have never acted thus. There was that great hero Yoshitsune! Was it not from his having studied the authorities on war that he succeeded* in performing such great exploits? The plan you recommend is an irregular and a self-opinionated one and can never answer."

"There is no making head or tail of the arguments of you two," interposed Shibata. "There is no way of settling the matter under dispute unless it be by an appeal to practice. So suppose the two disputants put their theories to the test by each taking the command of a body of men and setting them to fight with each other."

* It is hardly necessary to say that Kemmotsu's explanation here is altogether wrong. Yoshitsune, like Hideyoshi, was a genius, and though he did not despise any artificial aids, his victories were the products of his own mind, the result of fertility of resource and foresight.

The number of soldiers placed under the command of each was five hundred. Kemmotsu, after arranging his men, asked Tōkichi whether he knew the name of the form in which the troops were drawn up.*

"No;" replied Tōkichi, "I have not the least idea what it is called."

"This is called the *Kikusui-jin*," said Kemmotsu. "It was employed by Masashige, and is one of the most important forms for a general to know. As long as you are ignorant of this it is utterly hopeless that you should ever be able to manœuvre troops skilfully. Well, you see in what splendid form the men are arranged: do you suppose that the attack of your men could break this up?"

"Certainly I do," replied Tōkichi. "Do your best to preserve it: I will shew you how to break it up!"

On the fight commencing, Tōkichi soon fulfilled his promise and Kemmotsu's men were thrown into a great state of disorder.

Kemmotsu, overcome with admiration at the feat, said:—"Now do you arrange the men and I will attack."

* Called 陣取 *jindori*. Names were given to these forms such as: *Hachi-jin*, *Chōja*, *Kurumagakuri*, *Enjin*, and *Hōjin*.

Tōkichi arranged his men and then asked Kemmotsu whether he knew the name of the form in which they were drawn up.

"Why it is no form at all," replied Kemmotsu. "You have the men divided up into three parts; that is all. There is no name for such a form."

"There you are wrong," rejoined Tōkichi. "This is the *Kikusui*, changed to meet the requirements of the age. You will find it impossible to break it."

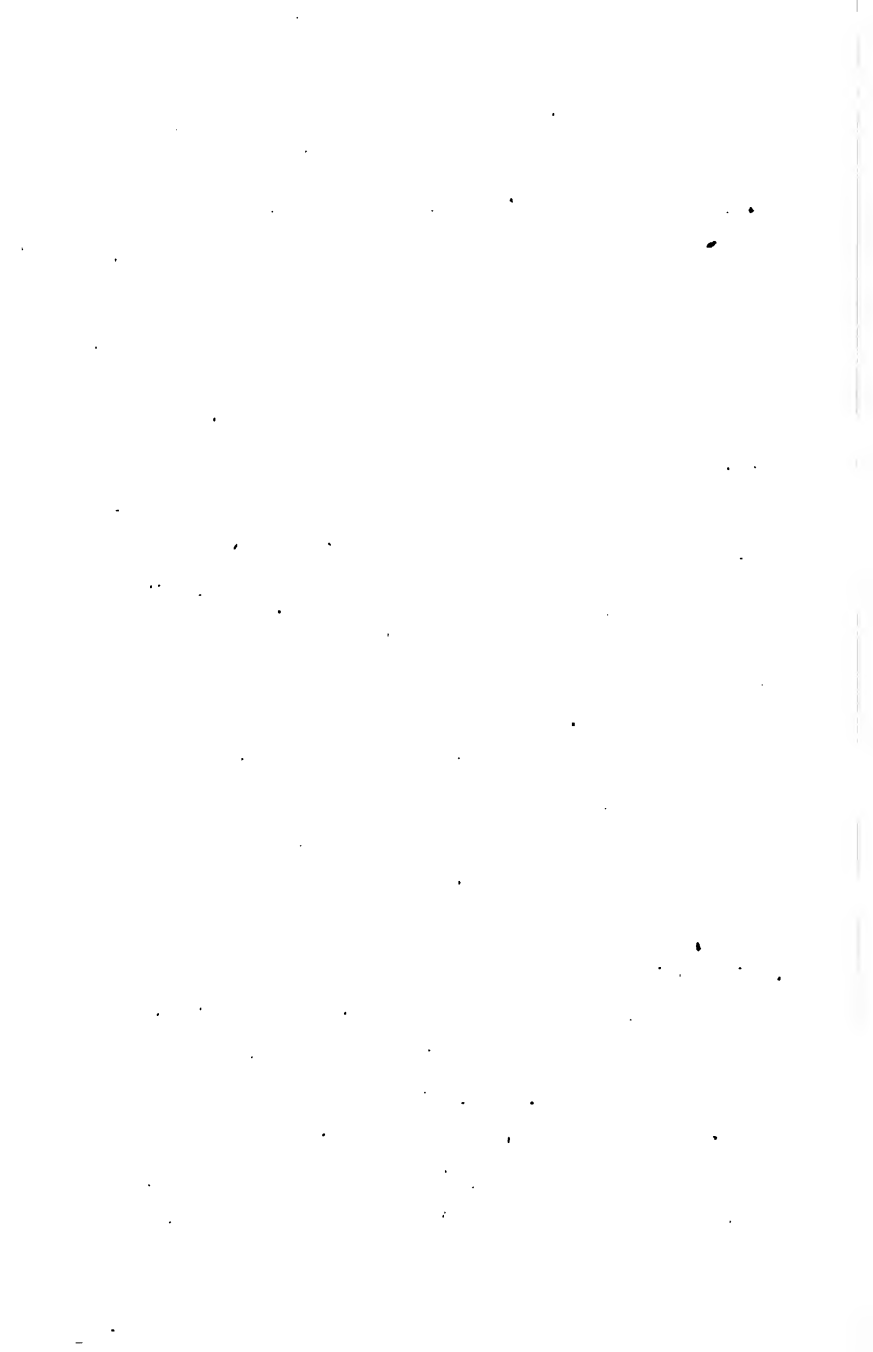
Kemmotsu's men made an earnest attack on Tōkichi's columns, but they stood firm: so Kemmotsu was defeated.

Shibata and Sakuma were disappointed that their attempts to humble Tōkichi in the eyes of the baron had all turned out to have an opposite effect.

Nobunaga, highly pleased with Tōkichi's success, remarked to his attendants:—"Kinoshita is no ordinary man: his manœuvring of the troops was something marvellous."

Tōkichi's income was now increased from five hundred *koku* to fifteen hundred, and his rank was made the same as that of Shibata and Sakuma.

Kemmotsu was so much influenced by the display of generalship which he had witnessed that he requested Nobunaga to allow him to become Tōkichi's follower.



Nobunaga in granting his request said:—"I admire immensely the spirit which actuates you. For generations your family has been very noted, and yet you are content to become the follower of one of my retainers because you see that he is endowed with greater talents than you possess. Such magnanimity is indeed rare!"

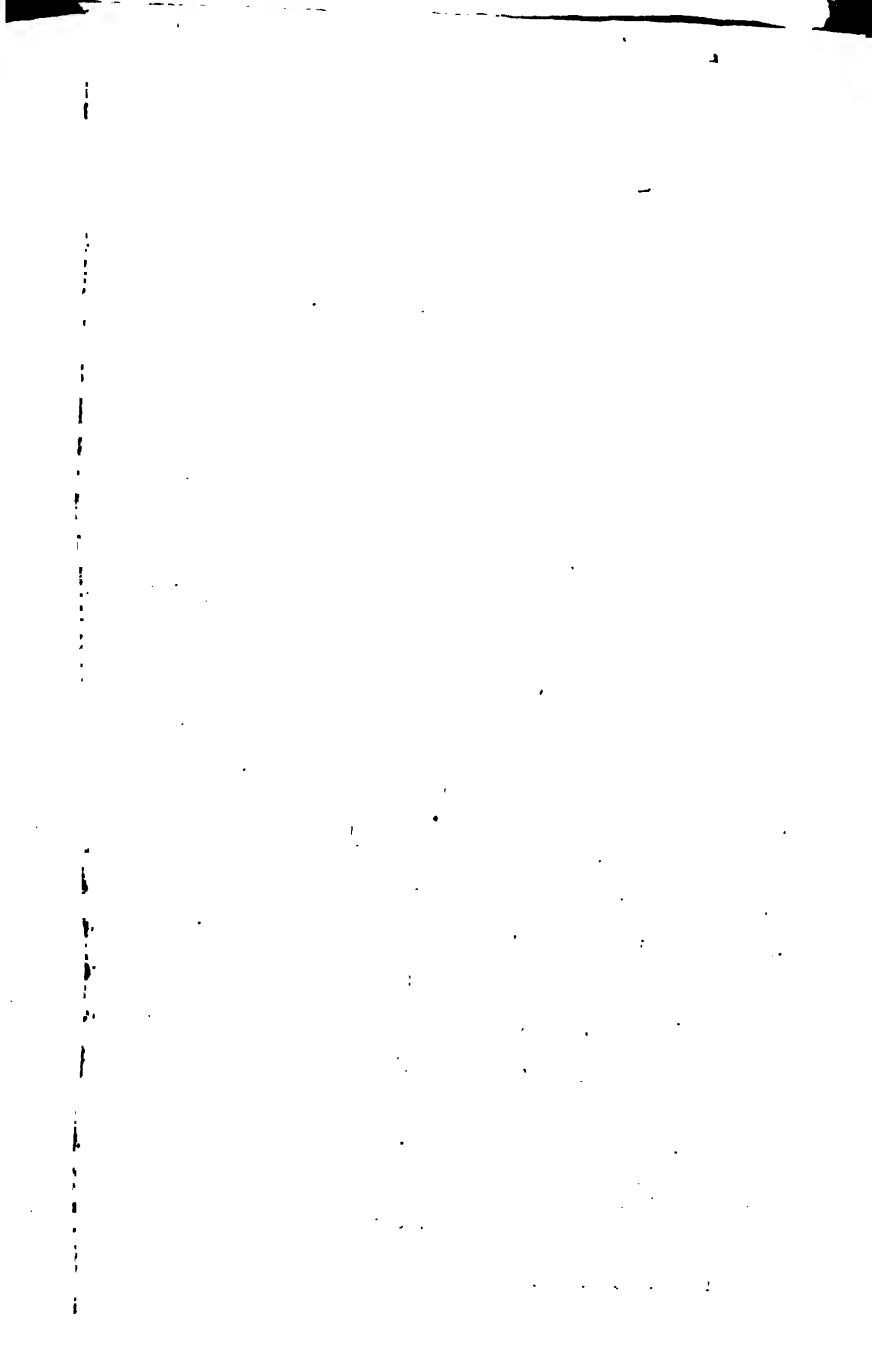
CHAPTER IV.

THOUGH the attempt to get rid of Tōkichi had failed, and Nobunaga's resolve to try his strength with Yoshimoto had been confirmed by the skilful generalship displayed by his follower, Tōkichi perceived that among Nobunaga's troops there was a large amount of lukewarmness, which he knew was caused by the doubts expressed by Sakuma and Shibata as to the success of the war. Regarding this as an element of danger, for the purpose of inspiring Nobunaga's followers, Tōkichi offered to go to Ōmi and borrow auxiliary troops.

This idea Shibata treated with contempt, affirming that it was utterly impossible that at such an unsettled time any one would be found ready to lend soldiers."

"Very good;" replied Tōkichi, "you wait and see: I will get troops."

Before leaving for Ōmi Tōkichi superintended the erection of seven forts situated in various parts of Nobunaga's territory. These he gave directions should be well manned by the time he returned.



On his way to Ōmi Tokichi thought to himself:—"I have guaranteed to do something extremely difficult to accomplish. Suppose I am refused in Ōmi, are there no men that I can substitute for the Ōmi troops?"

Immediately he remembered that his old friend Hachisuka Koroku Masakatsu* lived near. So he called on him and told him how things were situated; and the result was that Hachisuka promised to lend him as many men as he required and guaranteed that they should all be ready to march by the time he returned. Tōkichi then made his way to the castle of Kwanonji, the governor of which was Sasaki Shōtei.† On arrival at the castle, after producing his credentials, he obtained an interview with the governor and urged with his wonted eloquence the wisdom of Shōtei's joining Nobunaga in withstanding the incursions of Yoshimoto. "If we fight alone and lose," said he, "you will fall an easy prey to Yoshimoto. If we win you will share the glory of our victory as well as ensure the peace and safety of your dominions for many years to come."

Shōtei was not convinced by these arguments, or

* Vide *supra*, p. 20 *et seq.*

† Sasaki Ganryū, who figures so conspicuously in the Life of Miyamoto Musashi, was this man's son. Vide "*Japan in Days of Yore*," Tale III, p. 40 *et. seq.*

I rather, though convinced, was not prepared to act on
o his conviction.

2 Tōkichi perceiving this, said:—"If you are unwilling
to supply us with men, might I ask you to lend us
armour, guns, bows and arrows, and flags, sufficient to
equip fifteen hundred men?"

This request was granted, and Tōkichi hastened
back to Hachisuka, clothed fifteen hundred of his men
in armour, and set out for Kiyosu.

From the walls of Kiyosu the guard perceived a
body of men approaching the castle: they marched
in order; they were stalwart fellows, and looked as
though they had spent their lives in war. At their
head rode a general about five feet in height. The flag
of Sasaki Shōtei was floating in the breeze. On nearer
approach the guards perceived that the general was no
other than Tōkichi himself. It was reported through-
out the castle that a large body of men had arrived
from Ōmi to assist in the war. Elated by the news,
every man in Nobunaga's army felt confident of victory.

While these preparations were going on, Yoshimoto
on his part was not idle. He collected an army of
46,000 men,* and gave out that he had fifty thousand
under his command.

* The numbers given by ancient historians are no more reliable in
Japan than elsewhere.

News from two of the seven forts that Tōkichi had erected—the two nearest Yoshimoto's territory—reached Nobunaga one day to the effect that Yoshimoto was on his way to these forts, and that if assistance were not forthcoming, they would soon fall into his hands. A messenger was sent back by Nobunaga ordering the officers in command to defend the forts to the best of their ability and promising that he would come to the rescue in person on the morrow.

Tōkichi's plan of action was as follows. Having made up his mind that it was utterly impossible to withstand such a formidable invasion as that of Yoshimoto without involving a good deal of loss of life, he determined to allow the enemy to take five of the seven forts that he had erected. He knew that this would have the effect of making Yoshimoto's troops careless. They would approach the last two forts as though their capture was mere child's play. In these Tōkichi intended to place the flower of Nobunaga's army. The stubborn resistance offered by these garrisons would most certainly enrage Yoshimoto and induce him to concentrate the whole of his strength on them. While everyone's attention was centred here, Yoshimoto himself would be drinking wine or sleeping in his tent:

for he was not one of those barons who lead their troops in person. It would be no difficult matter under these circumstances for a band of daring men to force their way to his quarters and cut off his head. Nobunaga highly approved of the stratagem.

Tōkichi had impressed upon Nobunaga the importance of shewing his followers that he felt confident of victory; so the night before Yoshimoto's arrival [May 19th (O.C.) A.D. 1560] he called together his chief retainers and, after supplying them with wine and drinking freely himself, commenced to dance and to sing the following:—

“Man's life lasts but fifty years.

“It fades like a dream: it passes away like a vision.

“Wherever there is life, sooner or later there must be death.

“What is there then that brave men have to complain of?” (in being called on to die).

At once he gave orders to his troops to prepare for battle, and, half tipsy as he was, he mounted his horse and rode off at a rapid pace, nor did he slacken rein till he had reached the village of Atsuta, situated about seven miles from Kiyosu. While Nobunaga tarried at Atsuta, whither Tōkichi had preceded him, an army of

three thousand men assembled. Here, according to the agreement made beforehand, Nobunaga offered up a prayer to the great god of Atsuta. This was done to strengthen the hearts of the troops. The prayer offered on this occasion has been preserved. It is an extremely well-composed petition. It solicits the interference of the god on the ground of the outrageous nature of the attack that was being made—an attack on royalty, in that Yoshimoto's designs, if realised, would interfere with the independence of the Emperor,—an attack on the sacred shrine of Atsuta which the god had deigned to honour with his presence. The petitioner deplores that his remote ancestor (Kiyomori) was guilty of so many insults to royalty, and asks for strength to atone for these by overcoming a man who was meditating fresh outrages on the Son of Heaven then on the throne. "We go" said the prayer, "the few against the many, and unless Divine aid is vouchsafed to us victory is impossible." Here an arrow was presented to the god* and his omniscience appealed to as capable of making it plain to him that the part that Nobunaga was taking was a thoroughly disinterested one.

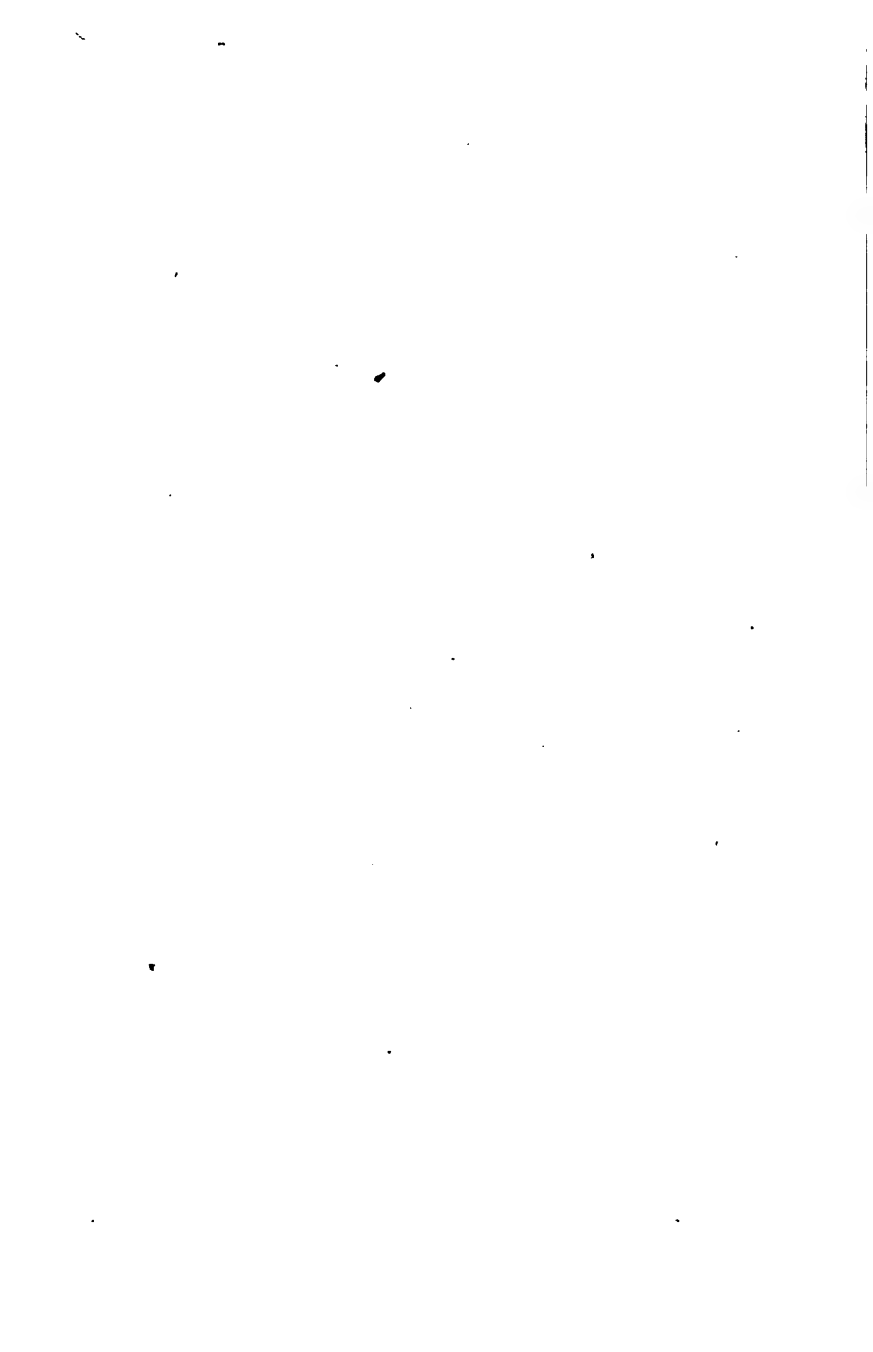
* It seems to have been customary when praying for success in war to present certain weapons to the gods, instead of the usual offerings of food, wine, or money.

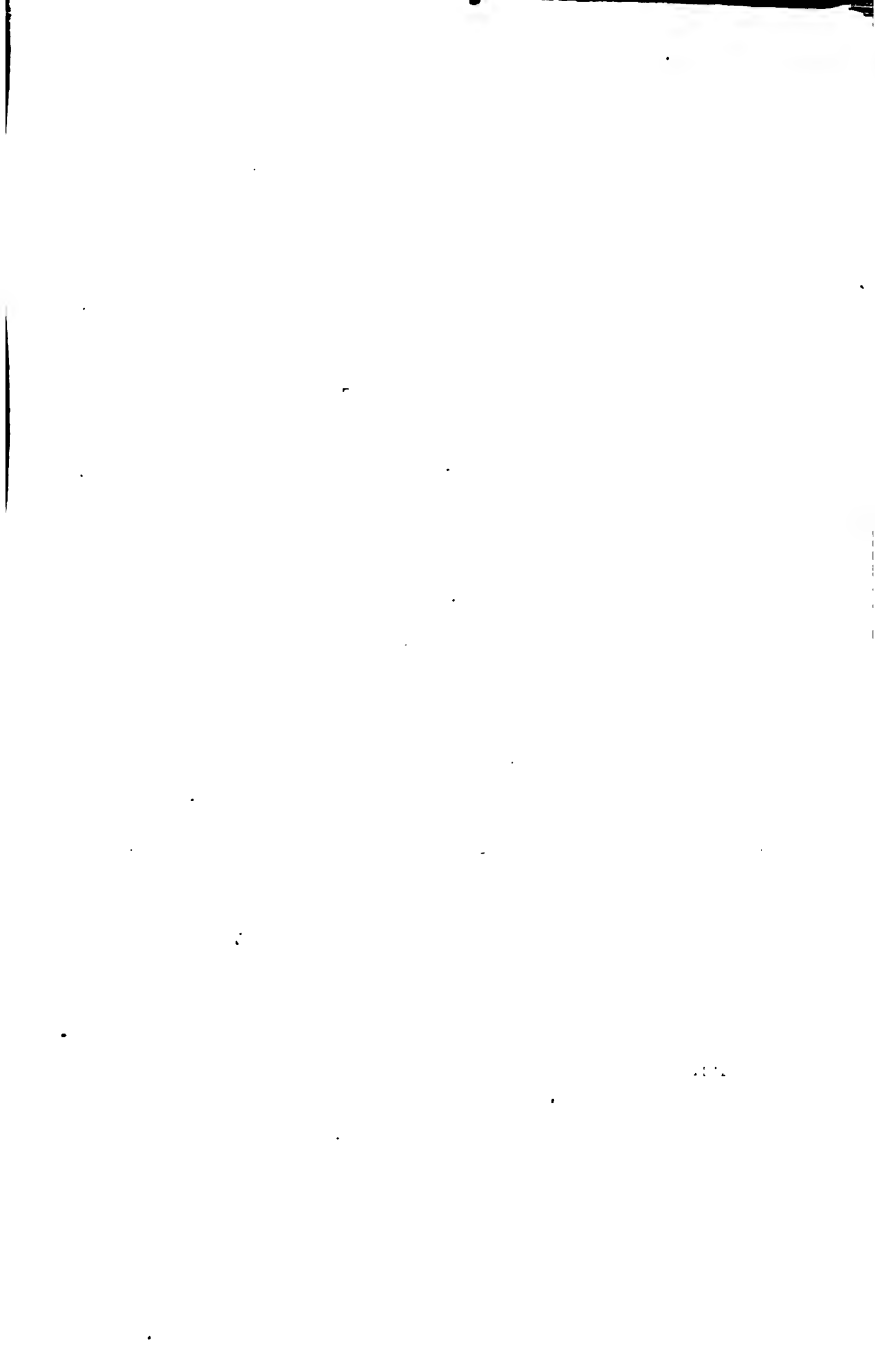
While the prayer was being offered the troops all remained with heads bowed, nor did they straighten their bodies for some little time after the voice had ceased. When they did so their attention was attracted by certain sounds issuing from the shrine. They resembled the noise made by a horse's feet when the animal is in rapid motion.

Whereupon Tōkichi, addressing the troops, said:—"You are aware that the god of this shrine, Yamato-dake-no-mikoto is one who in ancient times subdued the eastern barbarians.* Now, in answer to our prayer, and enraged by the insult offered to royalty by our foes, he has mounted his horse and hastens eastward. With this god to help us we are sure of victory. The weapons of our foes will be turned against themselves, but will be powerless against us." Here Tōkichi bowed low to the earth and devoutly worshipped the god, all the troops reverently following his example.

The men were all deeply impressed by these tokens of the Divine aid to be expected in the approaching war. As they rose to leave the precincts of the temple a flapping of wings was heard, and presently two white herons made their appearance and flew off eastward.

* These eastern barbarians are described in the *Nihongi* as living in a state of promiscuous intercourse, without distinction of parent and child. They are said to have worn skins and to have drunk blood.





Apropos of which Tōkichi remarked:—"You have all heard that in ancient times the god whom we worship here transformed himself into a white bird. The appearance of these birds is a sign that the god has preceded us to the battlefield."* As he uttered these words, Tōkichi again doffed his helmet and bowed low to the earth. The exultancy of the troops knew no bounds: they all felt impatient for the contest.

For the information of readers who are unacquainted with the actual state of opinion on religious subjects at the time of which we write, it may be necessary to say that neither Nobunaga nor Tōkichi really believed in the possibility of supernatural help being vouchsafed to themselves or their troops. Tōkichi's notions about the gods will be alluded to later on in the narrative. His ideas may be taken as a fair indication of the state of opinion in his day, and, for that matter, of the present time as well. The whole of the foregoing, then, was a device for inspiring the troops.

Nobunaga's army now marched to the fort of Tange. Nobunaga had previously explained to Shi-

* It would have seemed more real if but one heron had been employed. The second bird may have been intended to represent the god's wife, Tachibana Hime, (also called Miyazu Hime) who accompanied him on the occasion referred to in the text.

bata and Sakuma the course decided on. This they now proceeded to carry out. There were two forts at Tanbe: Shibata was placed in command of one and Sakuma in command of the other. Over the fort that Shibata commanded Nobunaga's flag was hoisted, so as to make it appear to the enemy as though Nobunaga had established his headquarters there.

In the meanwhile Nobunaga and Tōkichi, with five hundred men, by keeping to unfrequented mountain bridle-paths, succeeded in working their way around to the back of Yoshimoto's army undiscovered.

Thus when Yoshimoto encamped at Okehazama, Nobunaga was watching his movements from a neighbouring mountain. Tōkichi stole down to Okehazama and took a good view of the enemy's camp. He perceived that, as anticipated, it was poorly guarded. He hastened back to Nobunaga, and the troop set out at once. Heavy rain was falling at the time, which effectually hid the men from view as they descended the mountain; so before Yoshimoto's guards had time to give the alarm Nobunaga's resolute followers came dashing into the camp. A rush was made for Yoshimoto's quarters. He was taken quite unawares, attacked on all sides, and slain. His head was carried through the enemy's camp and his death proclaimed far and wide. The news was rapidly borne to



Tange, and the invading army losing heart, the siege was raised; Shibata and Sakuma's men issued from their forts and a great slaughter of Yoshimoto's army ensued.

This victory was wholly the result of Tōkichi's clever stratagem. Without this Nobunaga's troops must have eventually succumbed to overpowering numbers.

The conflict over, Tōkichi thought to himself:—"Though Yoshimoto is dead, he has a son living, and there is no saying that his retainers may not come against us a second time unless something is done to prevent it." So, in order to conciliate Yoshimoto's followers, he had the head of their late master borne by priests to Suruga; and with it he sent a letter in which he expressed his regret that in the fortunes of war Yoshimoto's family and friends had sustained such a heavy loss, and, explaining how unprovoked Yoshimoto's attack on them was, argued that their killing him was no more than an act of self-defence. He then ordered the corpses of the chief personages slain to be buried in Okehazama, where also a tomb for the body of their lord was prepared.* Priests were appointed

* Subsequent to this a memorial of Yoshimoto was erected about a mile from Kiyosu on the road to Atsuta. At this place Yoshimoto's spirit was worshipped. Both this memorial and the tomb mentioned in the text exist to day. Travellers on the Tōkaidō should not omit to see them while in the neighbourhood of Nagoya.

to offer prayers at their tombs and their graves were carefully looked after for many years.

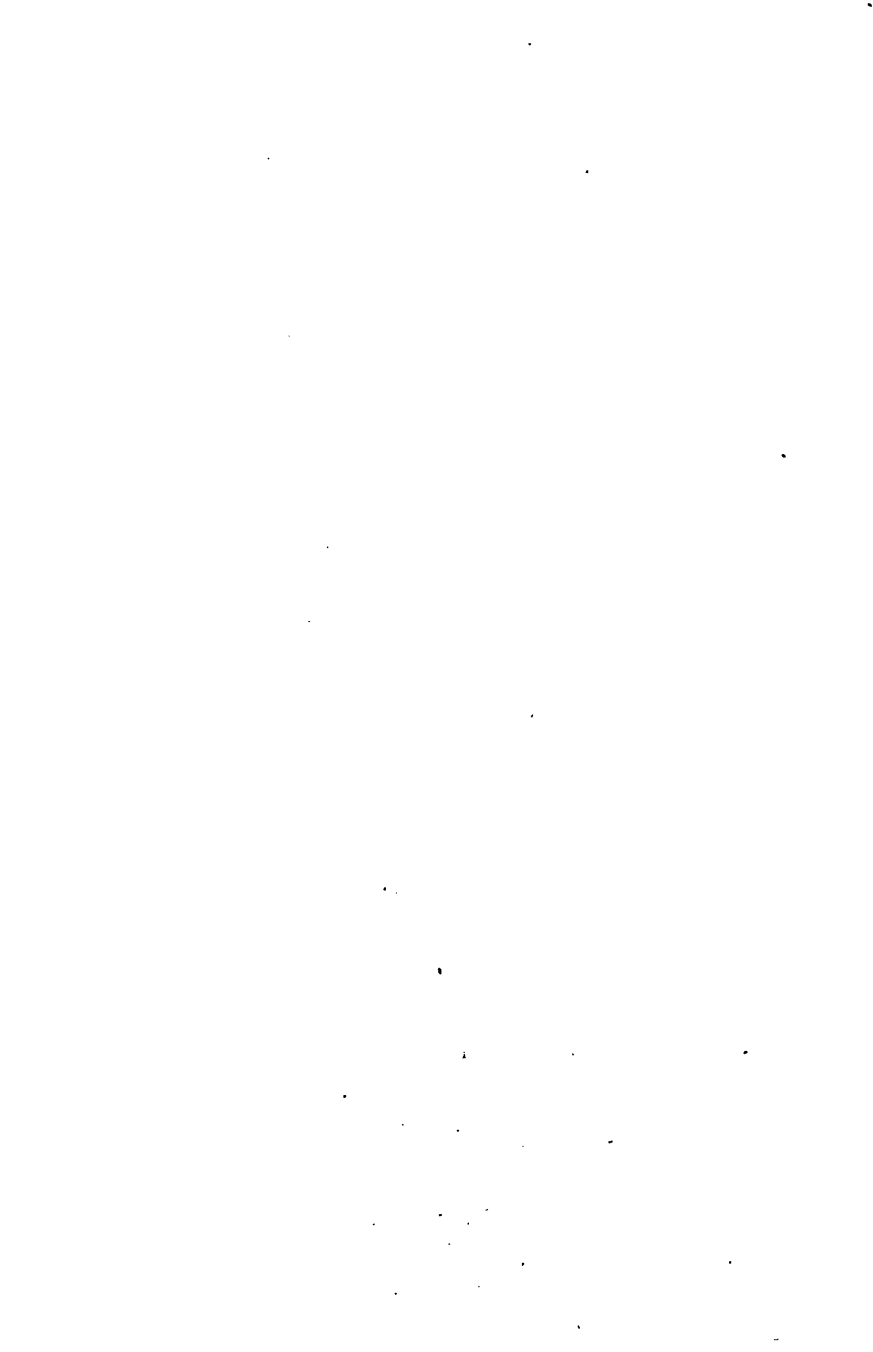
All this had the effect of softening the hearts of the defeated towards their foes; and many a brave man who had fought under Yoshimoto's standard was heard to say:—"Lord Oda's cause was a just one. He has been our foe; but he has acted nobly and we are not for pushing our enmity to such a baron any further."

Nobunaga's victory over Yoshimoto was reported far and wide, and from that time he was regarded on all sides as one of the great barons of the land.

Tōkichi went to Ōmi in person to thank Shōtei for the loan of the armour. Shōtei had previously heard of the success of Nobunaga's arms and consequently received him with high honours.

Tōkichi was desirous of obtaining permanent employment for Hachisuka under his lord, feeling sure that he and his followers would prove a valuable acquisition to Nobunaga's army. But since the majority of Nobunaga's retainers were under the impression that the men obtained by Tōkichi were lent by Shōtei, it was not considered advisable to take Hachisuka into the baron's employ then, but to wait for another occasion for him to display his skill in war and establish his reputation beyond dispute.

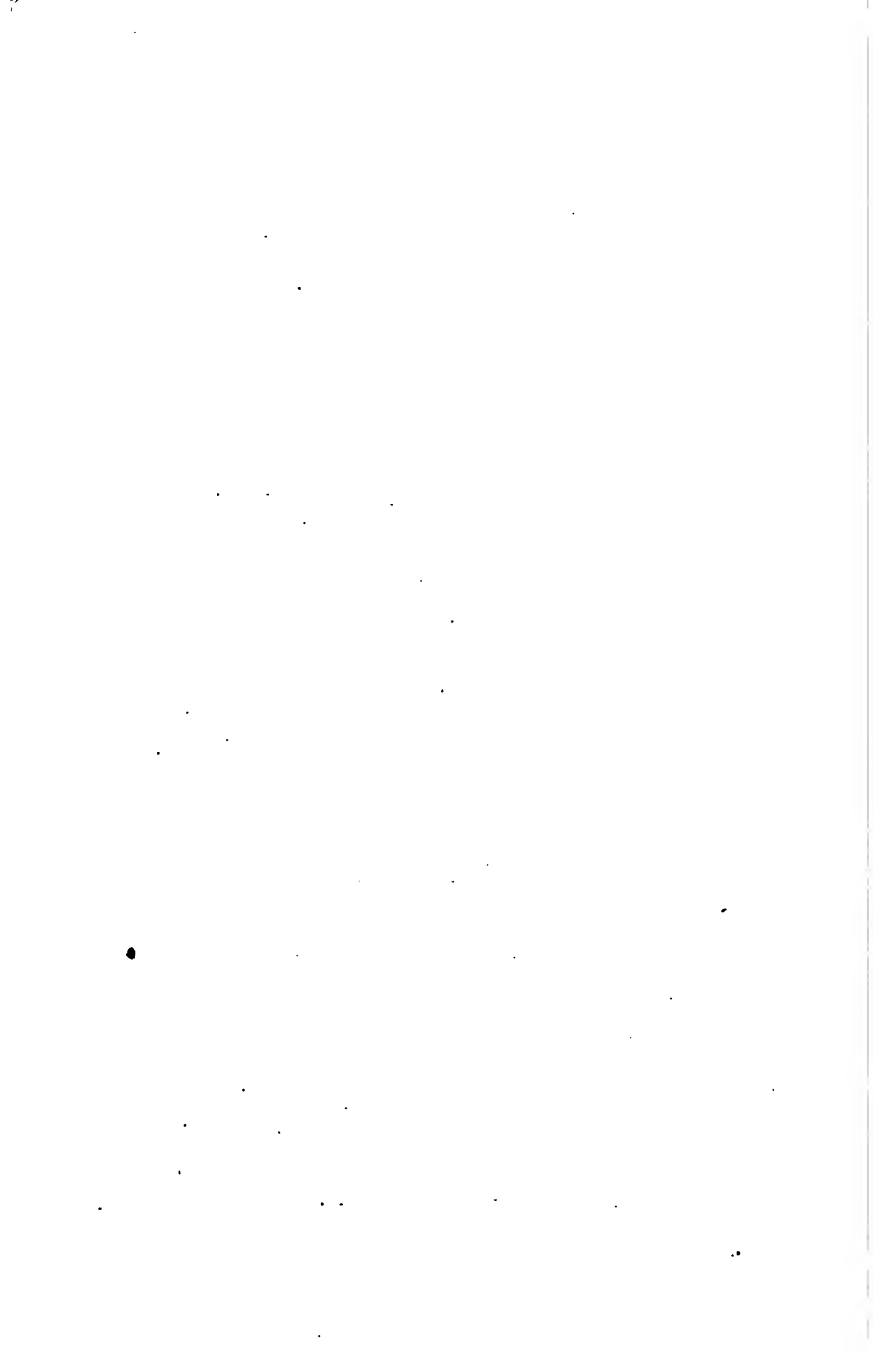




We have now reached another turning point in Tōkichi's career. After this his life consisted of one series of triumphs over difficulties that would have baffled the skill of any ordinary man but which seemed to afford him real enjoyment. As his life progresses and he becomes more and more his own master, there is a perceptible improvement in the moral character of the methods to which he resorts in realising political objects. The incidents related in this the first half of his life combined furnish the portrait of a man possessing the most extraordinary knowledge of human nature, the keenest insight into human affairs, the most consummate mastery of the political situation in which his master was placed and of the way to better that situation. Tōkichi's mind was now in its full vigour, and he never seemed happier than when straining it to the full. Day after day the most complicated problems were presented to him, and day after day found a solution but to be followed by still more formidable ones. His after-life, as the succeeding parts of this work will shew, was one grand triumph of mind over matter, or, if we so prefer to view it, of a superior mind over inferior ones. Hitherto he had found little scope for the development of the extraordinary powers with which nature had endowed him. He was restrained on all occasions by

the numerous petty conventionalities of feudalism, and hindered by the envy of rival generals. Henceforth his proud spirit refuses to bow to custom or to do homage to his inferiors any longer. He is conscious that he has that within him which, if allowed to assert itself, will eventually make him the first man in the kingdom, and this consciousness makes him calm, patient, and contented. Lesser minds may glory over their temporary and diminutive triumphs, he is content to wait for victories that will make the whole land resound with his praises. No man knew better than he that the one thing he had to guard against was precipitancy, that any rashness on his part would render rapid promotion impossible. It is only when the events of his after-life are before us that we begin to realise the enormous amount of self-restraint that he exercised in the early part of his career. The steady way in which he keeps the great purpose of his life before him and makes everything subservient to it is worthy of one who has been imbued with the teaching of the highest philosophy. Notwithstanding the clearness with which this appears now, to his contemporaries many of the actions of Hideyoshi's early life must have seemed ill-judged. "Heroism," says a modern writer,* "works in contra-

* Emerson.





diction to the voice of mankind and in contradiction, for a time, to the voice of the great and the good. Heroism is an obedience to a secret impulse of an individual character. Now to no other can its wisdom appear as it does to him, for every man must be supposed to see a little further on his own proper path than any one else. Therefore, just and wise men take umbrage at his act, until after some little time be past. Then they see it to be in unison with their acts.....Self-trust is the essence of heroism."

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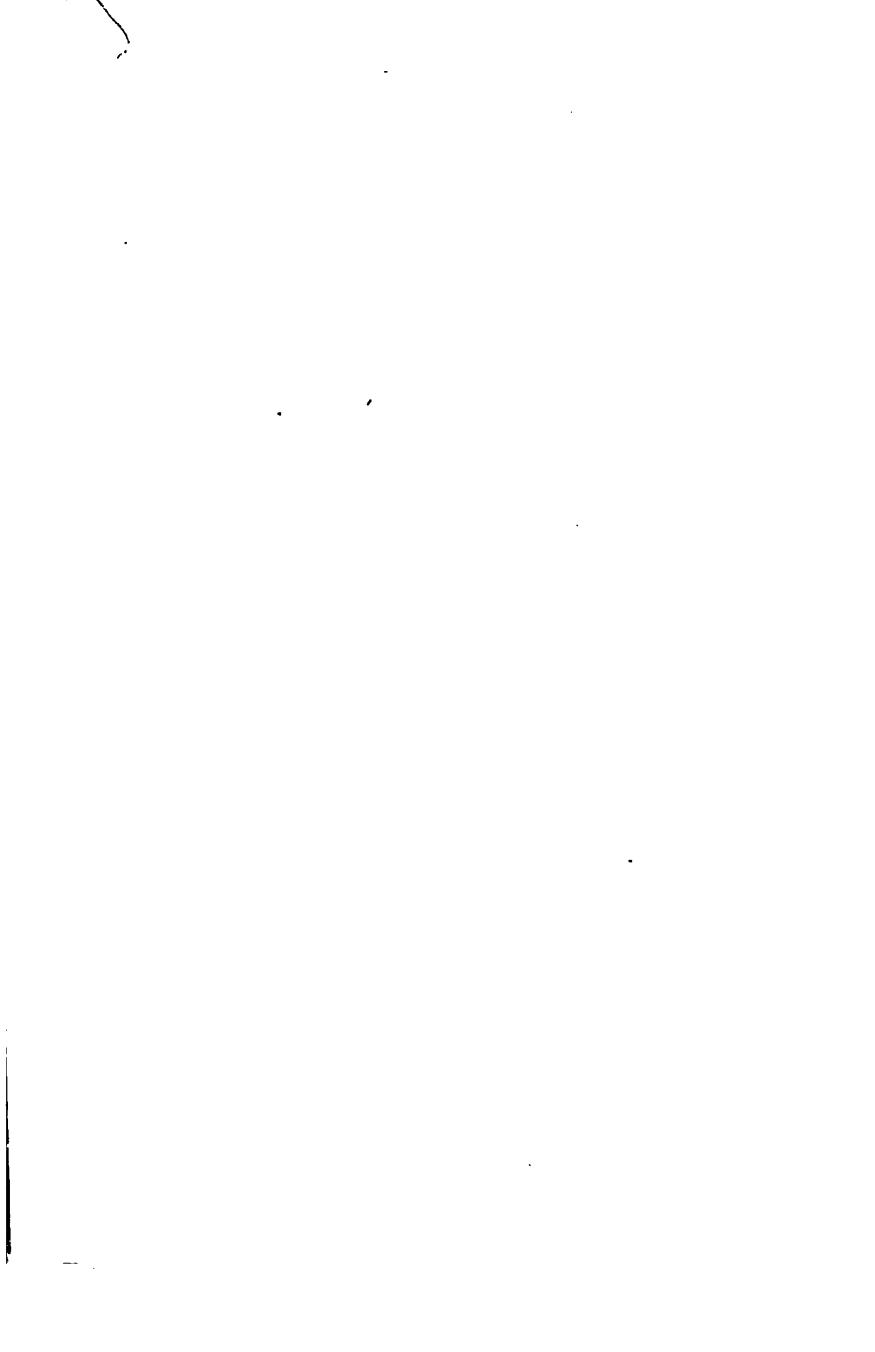
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THE LIFE OF TOYOTOMI HIDEYOSHI.

PART III.

CHAPTER I.



WHEN the events described at the close of the Second part of this work were taking place, the first Tokugawa Shōgun was a small baron subject to Yoshimoto. During the war he had charge of the castle of Otaka, situated near Nobunaga's dominions. When Ieyasu heard of the death of Yoshimoto he at once returned to his own castle in Okazaki. Here his personal qualities and skill in war soon made him popular, and, having a good number of well-trained soldiers under his command, he was constantly adding to his dominions. Yoshimoto's son, Ujizane, seeing this, became jealous of him and suggested that he should leave Okazaki and come and reside in his (Ujizane's) castle. This enraged Ieyasu: he refused to comply and fortified his castle ready for a siege.

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Encouraged by his victory over Yoshimoto, Nobunaga purposed to wage war on the neighbouring provinces. But Tōkichi strenuously opposed this mode of proceeding.

"That saying, 'when you have won a victory, tighten the strings of your helmet,' is what we have to take heed to now," remarked Tōkichi. "At such a time as this the great thing at which to aim is the overcoming of enemies by means of enemies. If all our enemies were to combine against us we should have no chance. Though Ujizane is a fool, he has a number of retainers who will be anxious to avenge Yoshimoto's death. It must be our endeavour to set his followers one against another. And to begin with, there is Ieyasu who, I hear, is not on good terms with Ujizane. Him we will win over to our side. His dominions lie between us and Yoshimoto's territory."

Negotiations were entered into with Ieyasu and he at once responded to them in a friendly way, and this led to the drawing up of an offensive and defensive treaty between Nobunaga and Ieyasu: it being agreed that they should each conquer all the territory that they could and that the one who should be the first to go to Kyōto and obtain the patronage of the emperor should claim the subjection of the other.

Subsequent to that time, Ieyasu and Nobunaga were always friendly to each other. After this had been arranged, Nobunaga proposed that as the province of Mino was held by a man who had killed his father-in-law, (Saitō Yoshitatsu) that he should make war on this province.

To this Tōkichi objected: on the ground that a man with such high aims as Nobunaga should not make war from any purely personal and private motives. "It is not for such an one as you to be talking about the *vendetta* and to be endangering the success of a great enterprise for the sake of avenging a personal insult," said Tōkichi. "Yoshitatsu is a wicked man but he is surrounded by a large number of brave soldiers with whom to do battle would be no child's play. Yoshimoto, though a very powerful baron, owing to his vanity and superciliousness was overcome by you. But if now, elated with your success, you go and make war without any valid reason for doing so, you will be but following in his footsteps. You had better wait and look around before taking action."

Nobunaga did not much relish this advice, but since Tōkichi's merits were great and his counsel had always proved to be so wise, he followed it in this instance.

1. What is the purpose of the document?
 The purpose of the document is to provide a detailed description of the project's objectives, scope, and timeline. It serves as a guide for the project team and stakeholders, ensuring everyone is aligned on the project's goals and expectations.

1. The first step is to identify the problem or question that needs to be addressed. This involves understanding the context and the specific requirements of the task.

2. Next, it is essential to gather relevant information and data. This can be done through research, consultation with experts, or by analyzing existing resources.

3. Once the information is gathered, the next step is to analyze it. This involves identifying patterns, trends, and key factors that influence the outcome.

4. After analysis, a plan or strategy should be developed. This plan should outline the steps to be taken, the resources required, and the expected outcomes.

5. The final step is to implement the plan. This involves executing the tasks, monitoring progress, and making adjustments as needed.

6. Finally, the results should be evaluated. This involves comparing the actual outcomes with the expected results and identifying areas for improvement.

Not long after, it was reported that Yoshitatsu was dead. Whereupon, in a great rage, Nobunaga exclaimed:—"Through Tōkichī's advice I have lost the opportunity of executing vengeance on my foe. I will now go and destroy his house root and branch, and thus in some measure make amends for my past neglect." Thus saying, Nobunaga at once gave orders that his men should be placed in readiness to march.

Tōkichī hastened to his presence and again urged that it would be unwise to make war on Mino. "You think, perhaps," said he; "that, owing to the death of Yoshitatsu, his men will be less formidable. But such is not the case. Yoshitatsu was headstrong and self-willed, a man little accustomed to act deliberately and prudently. His son being still very young, Yoshitatsu's death will place the power in the hands of his wisest counsellors, and so their cause will be stronger than it was before. There is a principle of warfare which teaches that the daring should be attacked suddenly but the wise in a leisurely manner. The Mino men are of the latter kind. There is little hope of success where the baron and his retainers are united, specially when, as in the present instance, the party wishing to attack is in the minority. I have a plan for weakening their forces. I intend to win over to our side some of the men on whom they principally rely."

Nobunaga refused to consent to the proposals made, and marched to Mino at the head of three thousand men, and won a victory. On his return he called Tōkichi and said in a very pompous manner:—"With only three thousand men I have won a victory against five thousand Mino troops, bringing away a lot of heads and among others the head of their general. I might have gone on to the castle in which Tatsuoki (Yoshitatsu's son) is residing and have razed it to the ground, but not knowing the country, I thought it better to return and hire guides."

"I congratulate you on your success," replied Tōkichi. "It is a lucky hit that you have made. But I would advise you not to proceed further in the matter; if you do I feel sure you will be defeated."

Nobunaga absolutely refused to follow Tōkichi's advice, remarking:—"The late contest gave me a good insight into the mode of warfare practised by the Mino men; so I have little doubt that we shall win another victory."

Though Tōkichi did not approve of the war, he deemed it would be most imprudent for him to stay at home; as his master's life might be imperilled by his intrepidity, and in that case he felt confident that however grave the situation, he could concoct some means of escape for him. Accordingly he requested

to be allowed to accompany his master. Nobunaga very reluctantly gave his consent.

In command of five thousand troops, Nobunaga crossed the river (the Kiso) that divides Mino from Owari. The Mino army was placed under the command of Takenaka Hambei Shigeharu, by whom elaborate preparations were made for receiving Nobunaga's troops. Ambushes were laid in various places, and the whole distribution of the men was accomplished with consummate skill.

While encamped on the banks of the river, Nobunaga espied at a little distance from him a most odd-looking flag. It was a five-coloured design, the colours being green, yellow, red, white, and black. "There is an odd-looking flag away yonder that I have never seen before," said the baron; "go one of you and see whose it is."

It was reported by the messenger that the flag was Tōkichi's.

"Go and cut it down," said Nobunaga angrily.

The messenger obeyed; and the flag was felled to the ground, much to the delight of Tōkichi's fellow-soldiers, who attributed his numerous irregularities to arrant conceit. Tōkichi took no notice whatever of the occurrence, but quietly went and fetched some rough matting and commenced to make another flag, which he forthwith erected.

Seeing this, Nobunaga exclaimed :—" That daring monkey delights in disobeying my commands! Go and remove that flag and deal with the offender according to the laws of the camp."

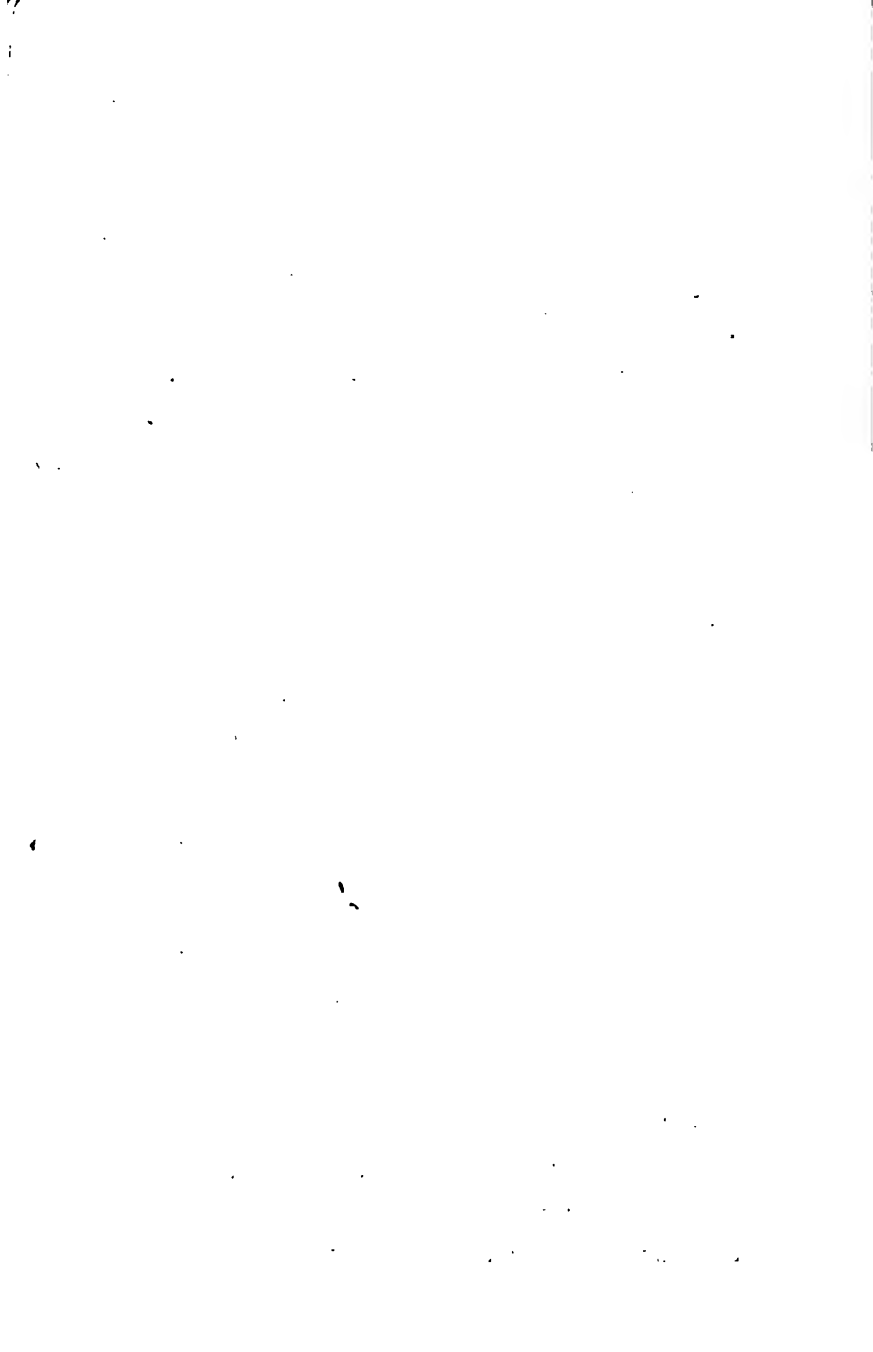
The messenger went to Tōkichi and said :—" I have orders to remove that flag."

"If you have received such orders," replied Tōkichi, "there is no help for it, you must obey them, but wait a while, I will go to the baron and explain matters myself."

"Very good," said the messenger, "as long as you are quick about it."

On Tōkichi's making his appearance in Nobunaga's tent, he was accosted as follows :—" What do you mean by behaving in this way? Relying on the value of your services on the field of battle, you have presumed to erect a strange flag in the camp; and after it was removed by my orders you had the impudence to set it up again! Your offence is outrageous! Have you anything to say in defence of your conduct?"

With the calmest of faces Tōkichi replied :—" Contrary to my advice you have undertaken this expedition against Mino. I am confident that great danger attends our movements. It would ill become me to stand by and see your life imperilled





without making some attempt to rescue you. Therefore it is that I have planned something whereby to save you from the effects of the defeat that I am confident you will encounter. You do not surely suppose that, unmindful of all the benefits I have received from you, I am simply seeking my own interests or gratification in raising this standard. If nothing comes of the flag that I am erecting then by all means punish me. Wait and see to what it leads."

"Very good," replied Nobunaga; "I will wait, but remember, if what you say proves to be incorrect, you will be punished severely."

The fight commenced and, as Tōkichi had anticipated, Nobunaga's army fell a victim to stratagem and was surrounded on all sides by the enemy's forces. While attempting to rescue his men, Nobunaga's retreat was cut off and he was in danger of being taken prisoner.

The castle of Inabayama was the headquarters of the Mino army. Within this castle was Tatsuoki. Seeing the danger in which Nobunaga was placed, Tōkichi raised his flag on a conspicuous spot near the scene of the contest. Instantly a number of men bearing similar flags were seen hastening along mountain-path that led to the back of the castle

as if intending to enter from the back. Simultaneously with this movement, Tōkichi called out with a loud voice to the men surrounding him:—"Hold your own! hold your own! Don't give way! In a few minutes the enemy's head-quarters, the castle of Inabayama, will fall into our hands and then the enemy will beat a retreat."

This was reported hither and thither and the appearance of the flags rounding the hill on which the castle stood seemed to confirm the report, as it looked from a distance as though the force assailing the castle was a very large one. So the troops that were attacking Nobunaga suddenly desisted and made a rush for the castle. Seeing this, Nobunaga turned to Tōkichi and said, "Now let us flee."

"No;" said Tōkichi, "on the contrary, now we must push forward. They advanced and soon united their forces with those of Sakuma and Shibata. Rejoiced at this result, "Now we will all attack the enemy together," exclaimed Nobunaga.

"No, no;" replied Tōkichi, "if you do all is lost. The attack on the castle was only a feint; and this the enemy will discover before long and will be back on us in full force. Our only chance is to beat a hasty retreat."

To this Nobunaga agreed, and the army withdrew,

crossing the river Kiso as rapidly as possible, having accomplished nothing and only having escaped destruction by the skin of their teeth.

"We had better let the Mino people alone for a while," remarked Nobunaga when he reached his home. "They are not to be overcome in a hurry, I perceive."

In commemoration of this event Tōkichi received Nobunaga's permission to adopt the five-coloured flag as his standard. At first he used a flag made of cotton, but as his rank increased it was replaced by one made of crape or silk.

The feint which saved Nobunaga's army from destruction was planned by Tōkichi, and carried out by Hachisuka,* whose men lay in ambush in the surrounding woods.

Nobunaga now thought that it was high time that he should go to Kyōto and report what he had done to the Shōgun. Hitherto he had acted like other barons in taking as much territory as he could without asking anyone's leave. He now solicited and received official sanction to the conquests he had made. Yoshiteru's position was so unstable at that time that he was glad to give permission to any one who asked it. So

* *Vide* Pt. I, p. 20 *et seq.*

Nobunaga returned to Kiyosu very much pleased with the results of his visit.

He now began to feel an earnest desire to wipe off the disgrace caused by his late defeat in Mino. But whenever he thought of attacking the province, the river seemed to be a great impediment in his way. He came to the conclusion that unless he could manage to build a castle and garrison troops on the Mino side of the river there would be no chance of success against the Mino men.

Tōkichi having expressed his approval of the scheme, Nobunaga called a council and asked who among his generals would be willing to undertake the task of erecting a castle on the Mino side of the river. The generals thought the feat impossible. But Sakuma Nobumori, perceiving that his master was determined to have the attempt made and fearing that Tōkichi would offer to do it and thus add to his already great renown, volunteered to superintend the business.

Nobunaga, pleased with this offer, remarked :—" I have no doubt that you will find little difficulty in carrying the matter through. If you succeed it will increase your reputation in no small degree. How many men will you require ? "

" Eight thousand : five thousand workmen and three thousand troops," replied Sakuma.

The men were granted, and Sakuma commenced the work. But no sooner did the building make a little progress than it was destroyed by the Mino men. Sakuma fought with his wonted courage, and a great many of the enemy's men were slain; but, nothing daunted, the Mino soldiers repeated their attacks so frequently that, despairing of success, he returned to Kiyosu.

Nobunaga, though disappointed, did not find fault with his general, knowing that he had done his best, but immediately asked who would be the next to volunteer to go.

Shibata Gonroku offered. With the same number of men that Sakuma had taken he promised to finish the work in twenty days.

He met with no better success than his predecessor. The Mino men hailed his appearance with delight. "It has always been reported," they remarked, "that Oda has some skilful generals under him, but evidently this is not the case. Here's another stupid fellow arrived, we will make him repent his folly before many days are past."

On Shibata's return Nobunaga again asked who would be the next to go. No one else volunteering, Tōkichi offered his services. "It may seem presumptuous in me," said he, "to attempt what others have

failed to accomplish, but since I have thought of a scheme which I consider likely to succeed I beg that you will allow me to go."

On being asked how many men he would require, he replied, "None. In erecting a castle on an enemy's territory the best way of proceeding is to use the enemy's men."

"How on earth is this to be accomplished?" asked Nobunaga.

"I know," replied Tōkichi, "a whole lot of robbers who reside near Sunomata, the place where you wish to have the castle erected. These fellows are brave and possess a minute knowledge of the country, and, all told, they amount to several thousands. They are equal to the task of guarding the castle. Among them there are Hachisuka Koroku, Inada Oinosuke, Aoyama Shinshichi, men who know not what it is to turn their backs on a foe. With their aid I will undertake to erect the castle in seven days."

Nobunaga consented; and Tōkichi set out. He had all the materials for the castle prepared by Hachisuka and his followers at some distance from the site, and when everything was ready the building was put up with such haste that the Mino men were ignorant of what was going on. And so at the expiration of the seven days, Tōkichi was able to despatch a

messenger to Nobunaga to report that the fortress was finished.

Nobunaga sent back a letter of commendation* written by his own hand. The date of this letter is the 21st day of the sixth month of the fifth year of Eiroku [A. D. 1562]. Shortly after Nobunaga went in person to see the fortress. On this occasion Hachisuka and his chief followers were presented to him and duly installed as his retainers. The command of the fortress was entrusted to Tōkichi; who took this opportunity of collecting together his chief retainers and placing them in offices of trust. Hachisuka, and about twelve hundred of his men formed part of the garrison. Nobunaga offered to remunerate Tōkichi for his services with a large annual income, but the latter declined the offer and asked for money wherewith to reward the men who had rendered him assistance in the erection of the castle. Among those who received money on this occasion were many of the peasants of Mino, who, in later days, to shew their gratitude, assisted Tōkichi in his war with that province.

Not long after the event just related, Nobunaga remarked to Tōkichi that now that they had a castle

* *Kanjū*. This is said to have been the first letter of the kind that Nobunaga had written. It was not usual in those days for barons to pen their own letters.

on the Mino side of the river they had better make war on that province at once. Tōkichi objected, saying that before they commenced hostilities it would be necessary to try and win over to their side the men who were the chief supporters of Tatsuoki, Takenaka Hambei Shigeharu first, and afterwards three other important men, namely, Inaba Iyo-no-Kami, Andō Iga-no-Kami, and Ujie Hitachi-no-Suke, Tatsuoki's councilors, and that he would concoct a plan for securing the allegiance of these men. Nobunaga consented to this arrangement, and, taking leave of Tōkichi, returned to Kiyosu.

It was at this time that Tōkichi received the name of Hideyoshi, by which name we shall henceforth call him.

CHAPTER II.



IDEYOSHI, with his wonted energy, enlarged the castle of Sunomata, increased its fortifications, augmented the garrison, and always kept a good stock of provisions on hand.

While thus engaged in preparing himself to meet any emergency that might occur, he was busy with a scheme for winning over the leaders of the Mino army.

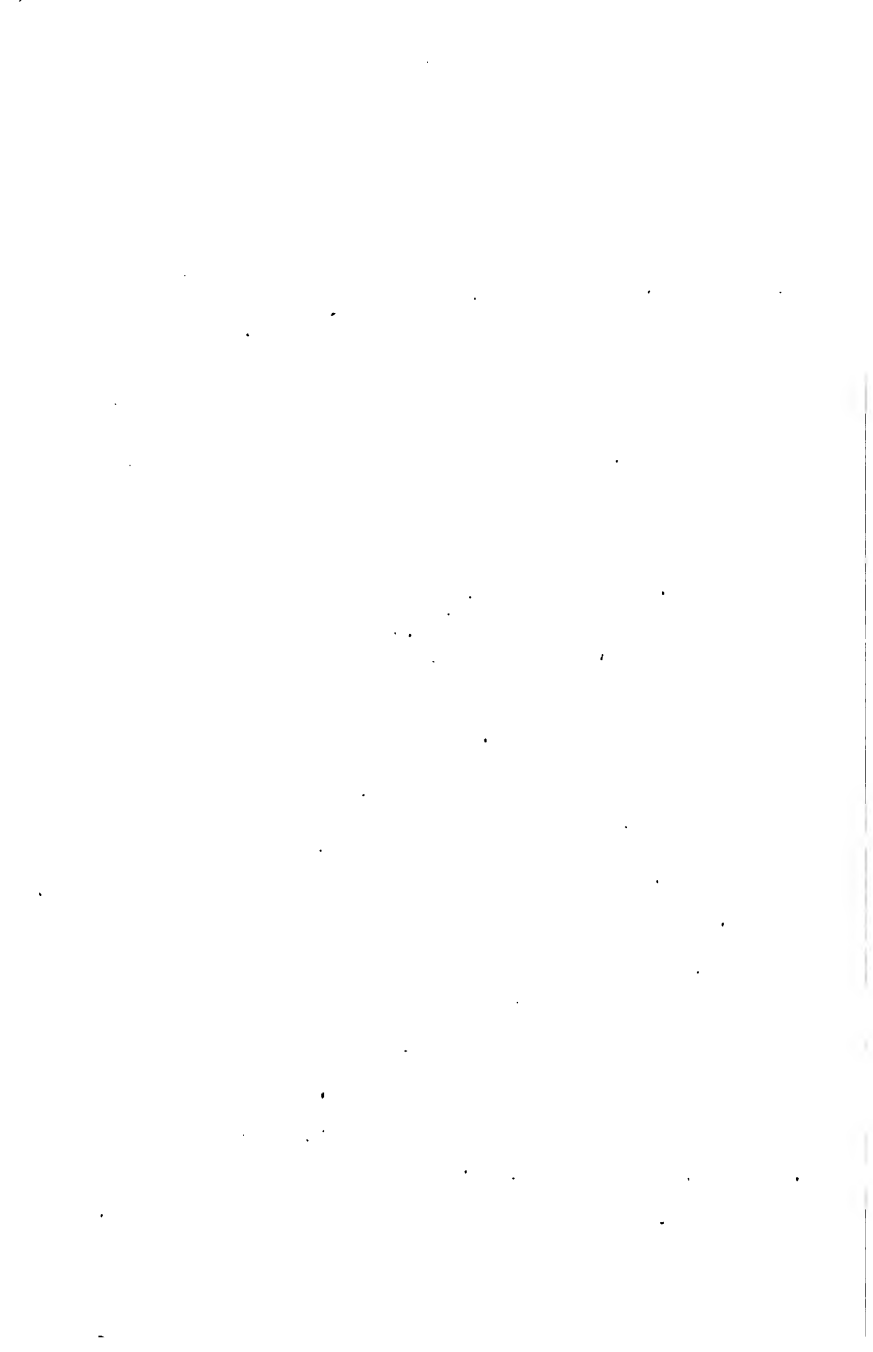
There was at that time as governor of Unuma, a brave man called Osawa Jirozaemon. This man was the elder brother of Osawa Mondo, one of Hideyoshi's chief retainers. One day, Hideyoshi called Mondo and addressed him as follows:—"I hear that your brother Jirozaemon disapproves of the present mode of carrying on affairs in Tatsuoki's dominions, and that consequently he takes no part in the wars waged by that baron. Do you go to him and propose that he join us."

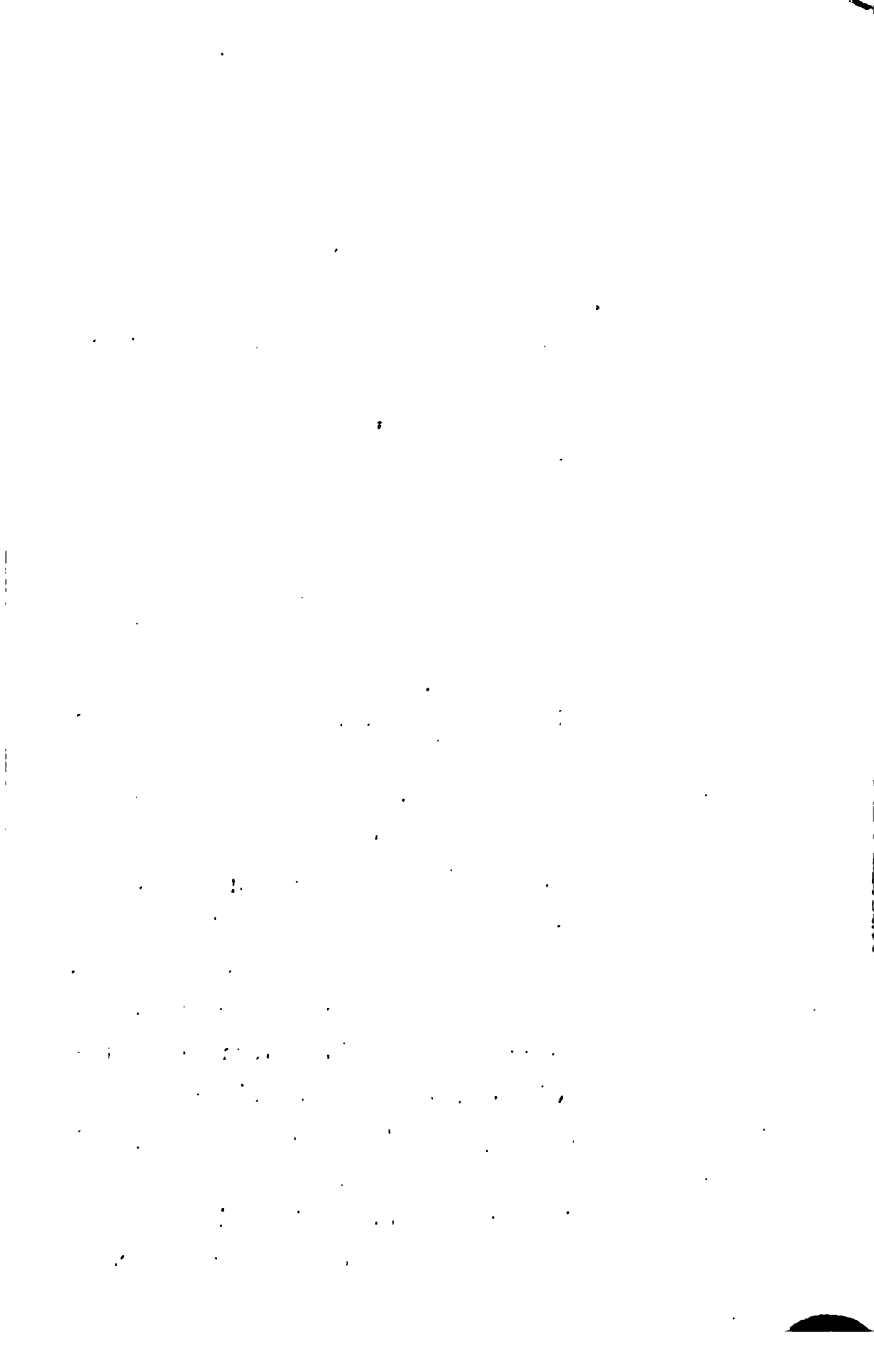
Mondo went to his brother and related to him all that he had seen of Hideyoshi's capacity and talent, and urged his brother not to waste his time in endeavouring to support a foolish ruler.

After hearing all Jirozaemon consented. And, leaving his castle in charge of a subordinate officer, he set out for Sunomata, and subsequently, in company with Hideyoshi, proceeded to Kiyosu.

When Hideyoshi informed Nobunaga of the arrival and allegiance of Jirozaemon, to Hideyoshi's surprise, he shewed no signs of pleasure whatever, but simply remarked:—"The house of Osawa is a noted one in Mino. Often have I suffered from their courage and ability; and now you say that Jirozaemon has come over to our side. But does it not look very suspicious? Is his adherence real? View it as I may, it does not seem to me to be so. Even supposing that he foresees that, owing to the incapacity of Tatsuoki, the province of Mino will fall into our hands, in being the first to join our ranks he is acting the coward, and in that case will be of no use to us. So that it amounts to this, if Jirozaemon were a brave man, he would not submit to us, if he is a coward then he is of no use to us."

To this Hideyoshi replied:—"Have you not made me the governor of the Sunomata castle, and entrusted me with the work of winning the hearts of the Mino men? Does it become you, then, to doubt the sincerity of a man who gives in his allegiance to us? I beg you to consider what you are doing."





Nobunaga hardly heard these remarks to their close before he answered angrily:—"The best thing to do with Osawa is to order him to commit suicide."

"Osawa," rejoined Hideyoshi, "is the first man of any importance that has submitted himself to us. And you speak of killing him. If you act thus, do you think that you will get any one to join us in future? What you should do is to hold an interview with him and praise him for his adherence to our cause."

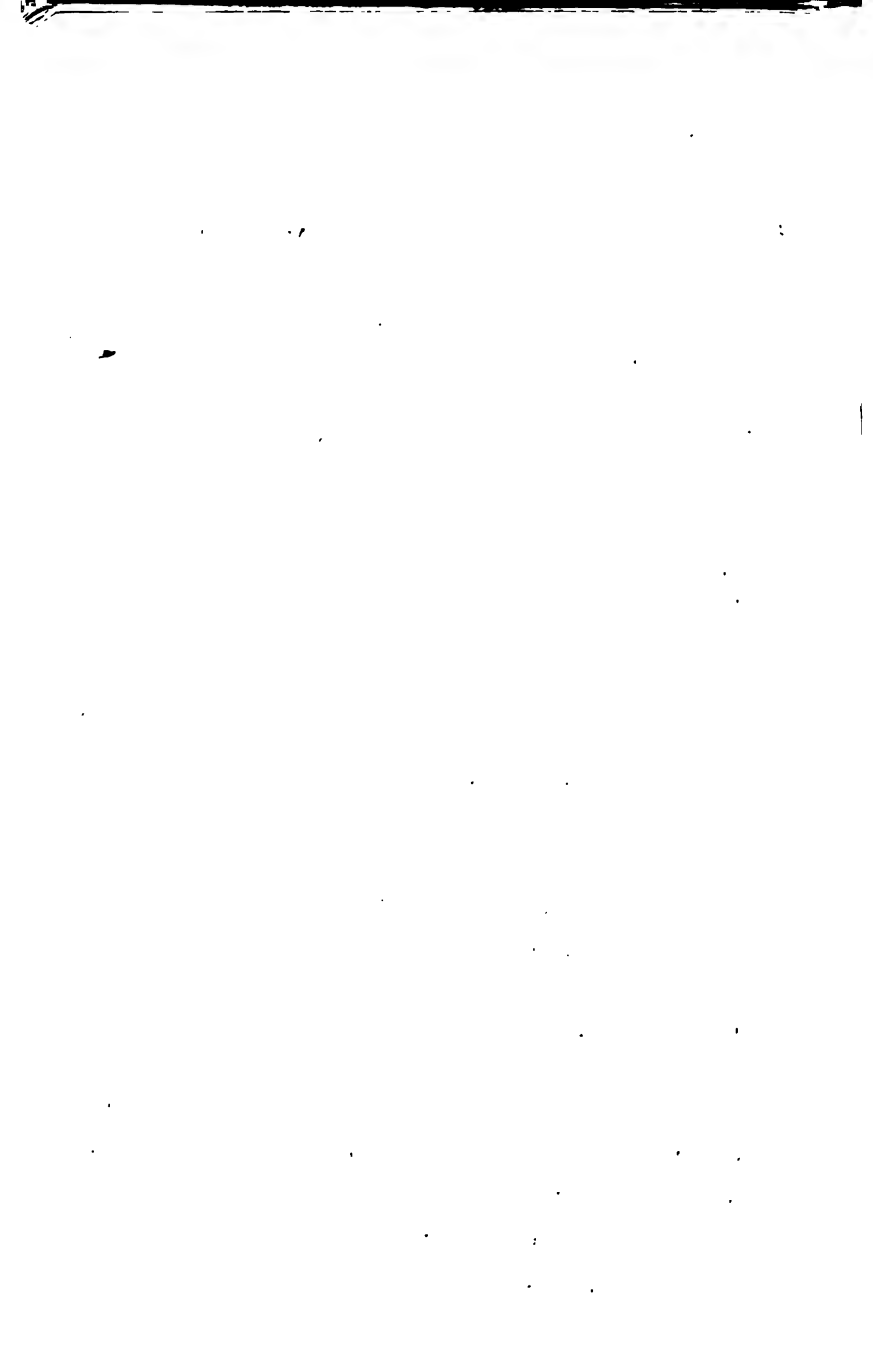
Persuaded by these arguments, Nobunaga reluctantly agreed to meet Jirozaemon. But after the interview his mind still remained unchanged as to the advisability of killing him, and this he made known to Hideyoshi.

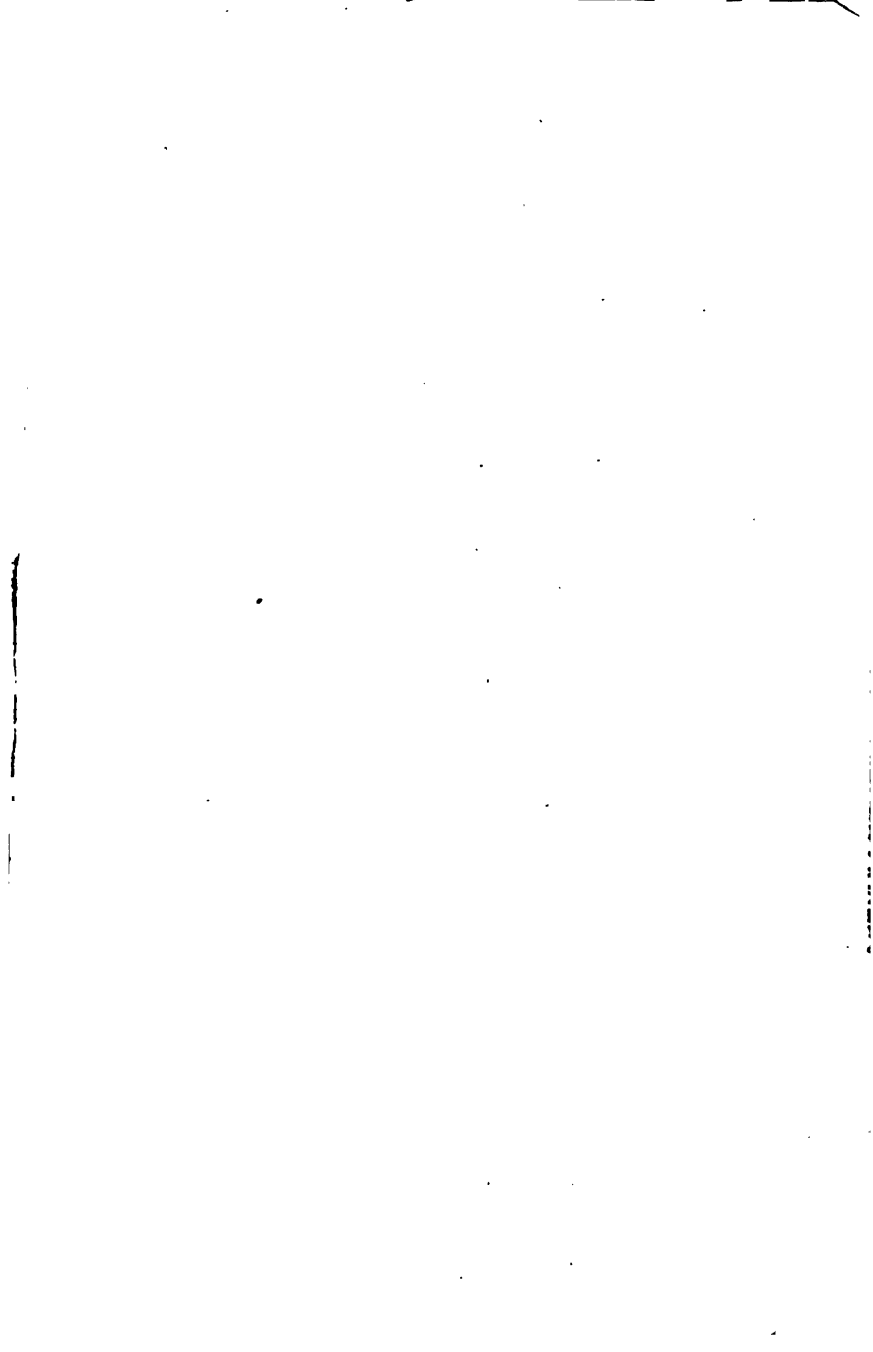
Seeing how determined his master was, and knowing that if Jirozaemon were killed the consequences would be most serious, Hideyoshi resolved in his own mind that nothing should induce him to break word with a man who had on his invitation come over to Nobunaga's side, so after giving an evasive answer to Nobunaga, he said:—"We will return to Sunomata, where I will concoct something." So he and Jirozaemon, with heavy hearts, made their way to Sunomata.

On their reaching the castle Hideyoshi, removing his swords, addressed Jirozaemon as follows:—"Not-

withstanding my unworthiness, I have a profound respect for both loyalty and true friendship. I desire to do the best for my master and the best for my friends. I am now in a strait. At my solicitation you came over to our side, and you have been presented to Nobunaga; but, for what reason it is hard to say, my master disapproves of what I have done, and says that it is his wish that you be ordered to commit suicide. But to act treacherously to a man who has placed confidence in me in the way you have, is something which I can never bring myself to do. I therefore have no other course open to me but to place myself in your hands. It is I that am responsible to you for the way in which you have been treated. So you had better kill me and escape to Unuma."

After a slight pause, Jirozaemon replied:—"That, attracted by the growing influence of Nobunaga and your superior intelligence, I should have submitted myself to this baron and yet that my subjection should not have met with his approval, is my ill-luck. But heinous would be my offence were I on this account to kill a brave, upright, and noble man like you. Nothing shall persuade me to do this. Neither will I consent to run away. If I am not pleasing to Nobunaga I will die. Having once made up his mind to a course,





Jirozaemon is not the one to go back. Never shall it be said of him that he ran away for fear of losing his life. No; to die here is infinitely preferable to that.

"But is this not dying like a dog?" replied Hideyoshi. "Do you think that I can stand quietly by and see you lose your life in this ignominious way. Moreover, you are the last man who should die in such manner. You and your ancestors have been in command of the castle of Unuma for generations. Return to it and decide there what course you will take."

"No," persisted Jirozaemon. "Never shall it be said that an Osawa has run away. Then, too, were I to make my escape in such a way as you suggest you would get into trouble. Where it is a question of right and wrong, life is not worth thinking about. I had better die."

"In that case," replied Hideyoshi, "of course I must die also; as my honour is concerned. But for two men to lose their lives in such a manner is a piece of folly that it would not be easy to match. I think I know of a way in which we can escape from our present difficulty. Nobunaga's doubting your sincerity and wishing to kill you is owing to your great reputation as a warrior. He does not think it likely that such a noted man as Jirozaemon would voluntarily

submit himself to the yoke of the enemy of his late lord, and so, thinking that you may have some sinister design in what you are now doing, he wishes to kill you. If he were thoroughly assured of your sincerity his bitter enmity would give place to close friendship. Consequently, in my opinion, the best way of proceeding will be for you to do something to prove your sincerity to Nobunaga; and it seems to me that the best thing that you can do is to endeavour to win over some leading man among your generals to his side. There is Takenaka Shigeharu, a man of great parts. He is, I hear, an intimate friend of yours. Can you not induce him to join us? Suppose now that I go to him in disguise and set him thinking whether or not he should unite with us and then you follow up my efforts with a visit."

"Well thought of," replied Jirozaemon. "This plan we will certainly carry out."

So, one evening at sunset, Hideyoshi arrived at Kurihara yama, where Shigeharu's house was situated, in the garb of a *rōnin*.* It was customary with *rōnin* to get a night's lodging where they could, but they chose the houses of persons of some reputation wher-

* A masterless *samurai* who wandered about from place to place, a kind of knight-errant, but on the whole not of such good reputation as the European knight-errant.





ever it was possible, being anxious to learn all they could from the conversation of their hosts. Being men who led lives of adventure, which they were never weary of describing, they were by no means unwelcome guests.

When Hideyoshi arrived at Shigeharu's door, the servant happened to be out. So Shigeharu appeared in person at the door. On Hideyoshi's asking to be put up for the night, Shigeharu replied:—"I am one who has left the world, though I have not shaved my head, and therefore I have nothing good to offer you in the way of food, but if you are willing to put up with what you can get, I will not refuse you a night's lodging."

"I am pretty much in the same position, as you," said Hideyoshi,—a knight-errant who has no fixed dwelling-place; nothing comes amiss to me."

Hideyoshi was invited in. After settling himself on the mats, he cast his eyes around the room, and noticed that everything was in excellent taste, as became the residence of a soldier of refinement and scholarship. "I have been wandering over the world in search of a good teacher," he commenced, "but hitherto have not been fortunate enough to find one to my liking. Now I am persuaded that in you I shall find the man I am

seeking: I trust you will be kind enough to instruct me."

"Retired from the world, living away in the mountains here—what can I know about war?" replied Shigeharu. "I am not desirous of acting as a teacher to any one. As you see, I have no pupils. Why, may I ask, do you wish to study?"

"That I may, when well versed in letters and war, serve some illustrious master," replied Hideyoshi.

"If you wish to become proficient in these acquirements," replied Shigeharu, "personal application is all that is required. You need not depend on me for help. Learn for yourself, and when you become skilled then choose a master for yourself. That is my advice to you."

"I thank you for such counsel. And I will endeavour to act on it," answered Hideyoshi. "But it seems to me as I look around that everything is in a disorganised state, that people are all groaning under the evils of the age, and that the only way of helping to put an end to these troubles is to choose some lord who is endowed with intelligence, wisdom, and virtue, and to assist him in punishing evil wherever he finds it. In this way by degrees the whole country will become subject to one virtuous man. How is it that you do not concern yourself

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about the disturbances of the world? Why have you ceased to take part in its activities and retired to this solitary place? Is this playing the part of a brave man? It is no use your saying that there is not a good master to be found. I do not pretend to know for certain, but if report be true, then, the lord of the neighbouring province, Oda Nobunaga, is a baron who is no less wise than brave, and I hear that he loves bold knights and is kind to peasants, that he punishes the wicked and is loyal to the emperor, in fact, that he possesses qualities that are calculated to bring the whole empire beneath his sway. As you, sir, are living near this lord's dominion, I have no doubt you are better acquainted with these matters than I."

Shigeharu no sooner heard this remark than the object of the unexpected visit instantly flashed across him, and looking fiercely at Hideyoshi, he exclaimed:—"A dog sent here by Nobunaga, eh? You are the monkey-faced one of whom I have heard, no doubt. To make out that one's own master is appointed to become ruler of the whole country, is a pretty audacious proceeding. I must say—and that in the house of an enemy too! If you think that by a trick of this kind you are going to move Shigeharu, you are highly mistaken. He is far too decided a

man to be persuaded to serve the enemy of his country. No, not even if Nobunaga himself, like Ryūbi of old waiting on Kōmei, were to come in person three times to ask me to join him would I go, much less when you ask me."

"Your saying that Nobunaga is the enemy of your country," replied Hideyoshi, "means that because Saito looks on Nobunaga as his enemy you must in faithfulness to him needs do the same. But I should like to ask you one question. Do you consider Saito Tatsuoki to be an upright man or not? If you deem him upright why do you not do your best to help him? If, on the other hand, you think that he is not upright why do you not reprove him? If you take neither of these courses how can it be said that you are loyal to the house of Saito? What signs of such loyalty are there? And, if you possess no loyal feeling to the house of Saito, how can it be said that you are the enemy of Owari? You know that your lord is an idle, worthless man, that his retainers are estranged from him, that his peasantry dislike him, and that, therefore, nothing can save him from ruin. 'When a large house is falling it cannot be kept up with one post, when a country is approaching ruin, it cannot be saved by one man,' is a saying with which you are well acquainted. It is useless for

you to try and keep the house of Saito from ruin. It is already too far gone. Rather than try to save a doomed man had you not better enter the service of some worthier master?"

Though Shigeharu's wrath was somewhat appeased by these remarks, he was not yet prepared to yield to the persuasions of Hideyoshi. So, smiling, he replied:—"You are like a Chinese *yūzeika*;* you come here with a plausible policy, which you advocate with the eloquence of an orator. With a man of less steadfastness of purpose than Shigeharu you might succeed.—No; my mind is made up; firm as a rock I shall adhere to my resolve. Seeing, as you have remarked, that my master was a fool, I reproved him, but my reproof had no effect whatever. Consequently I ceased to waste my words on a worthless man and retired to this out of the way place. But, though living in obscurity, my fortunes shall be shared with those of the people of Mino. My withdrawal from active life may seem to argue deficiency in loyal feeling. Such, however, is not the case. When reproof is spurned it is the part of loyalty to retire from office. Men's lot is fixed for them; and it has been mine to have served an unworthy lord. To this dispensation I must

* A political lecturer who obtained a living by advocating before great personages some special war policy.

bow, and all you like to say about the advantages or disadvantages of the course I have chosen is lost on me. I resign myself to my fate."

Laughing aloud, Hideyoshi replied:—"Well, well! people have told me that Takenaka Shigeharu was a very clever man and that his remarks were always unexceptionally shrewd;—but, (goodness me!) when I come to converse with him, I find the opposite to be the case. Nothing that he says is worth listening to."

"What do you mean by making such an assertion, you rude fellow?" rejoined Shigeharu. "I will not stand your impudence any longer. Be off with you!"

"Do you mean to tell me," continued Hideyoshi, nothing discouraged, and taking no more notice of Shigeharu's incensed manner than if it had been a passing breeze, "that if, as you say, you were really anxious to be loyal to the house of Saito, you would have followed the usurpers of Saito's rank and position and not the real heirs to his estates. Did you not serve Dosan that killed Saito Yamashiro-no-Kami? Subsequently did you not serve you Yoshitatsu that killed his own father? And now are you not serving Yoshitatsu's son, Tatsuoki? None of these three men had any right to the estates of Saito. You have then been serving usurpers and not

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1. The first step is to identify the problem. This involves understanding the current situation, identifying the problem, and determining the scope of the problem.

lawful rulers. You speak of loyalty to what is right, but did not loyalty to the right, involve your fighting against such men as Dosan and his son Yoshitatsu? Instead of doing this, you wait on until now—and then talk about withdrawing from active life out of loyalty to your country and the like—this it is that leads me to say that your words have no value attached to them. Intelligence, and courage are to be judged of by the way they are used. A man may be brave and clever, but if he expend all his strength in supporting the worthless, of what use to the world at large are his endowments? In using the powers we possess we should seek to better the world in which we live. This can only be done now-a-days by assisting those warriors whose virtue gives them a title to our help. In aiding such men, we are helping Heaven; and in helping Heaven, we are on the road to success."

Shigeharu's inconsistencies were in this way, one by one, exposed by Hideyoshi. Utterly at a loss to know what to say in self-defence, sighing heavily, he rejoined:—"Were I to do what you say—go over to Nobunaga—people would all say that I forsook the weak to serve the strong, that I was one who thought more of my own convenience and advancement than my master's interests."

Not being anxious to hear anything more, after uttering these words, Shigeharu abruptly left Hideyoshi's presence and went to bed.

Hideyoshi saw that his heart was won, and that it would not take much to bring him over to Nobunaga. So he left the house, and not long after sent Jirozaemon to him, who related to him all that had happened and said that he would not venture to suggest that he should submit himself to Nobunaga, but begged that he would go and see Nobunaga as his (Jirozaemon's) friend, in order if possible to remove this baron's doubts in reference to him. While he said this he was confident that Shigeharu's interview with Nobunaga would, with the help of Hideyoshi, lead to his submitting himself to the baron's rule. To this Shigeharu consented, and Jirozaemon set off for Sunomata to acquaint Hideyoshi with the result of his visit.

The two went to Shigeharu's mountain-home to conduct him to Kiyosu. On this occasion, Hideyoshi addressed Shigeharu as follows:—"I have been placed in command of a castle, but there are times when from want of experience I am at a loss to know how to act. As you are living in retirement anyhow, and since you can be as quiet as you please in my castle, will you not consent to settle down with me? Of

course this could not be called subjection to Nobunaga, as you would only be living with me as my guest. Nobunaga would, I feel sure, be thoroughly satisfied if he were to hear that you are residing with me, and so the trouble that has overtaken Jirozaemon and me would end happily."

To this proposal Shigeharu agreed, replying to Hideyoshi in the following terms:—"I am convinced that all attempts to save the province of Mino from being wrested from Saito will be fruitless, and therefore I am resolved to join Nobunaga. This step may not appear in the eyes of my compatriots to be strictly loyal; but since it is taken with the object of saving Saito from losing his life along with his territory and of preventing a heavy slaughter of the people of Mino, it is no real breach of loyalty. In return for this there is one thing that I have to ask, which is that when Saito falls you will deal leniently with him."

Hideyoshi faithfully promising to act as Shigeharu requested in this matter, they all three set out for Sunomata, from whence they proceeded to Kiyosu, where they had an interview with Nobunaga.

Nobunaga was immensely gratified by this visit and was at once reconciled to Jirozaemon, whom he made governor of his own castle of Unuma, which, from this

time, became subject to Nobunaga. Shigeharu was allowed to take up his abode with Hideyoshi, and for a series of years was Hideyoshi's counsellor in every matter of moment; being far more skilled in war than Hideyoshi, the subsequent success of Nobunaga's cause in Mino was in a large measure owing to the sound judgment and military prowess of this general.

Shigeharu's perversion was the signal for numbers of lesser personages among Saito's followers to give in their adherence to Nobunaga's cause.

At this time it was that Kato Toranosuke,* the son of a blacksmith called—Gorosuke joined Hideyoshi.

The next step of importance in subduing the province of Mino was the winning over of the three Councillors who ranked next to Shigeharu.† This, though no easy task, was accomplished by Hideyoshi in a way it would take too long to relate. These three men having been induced to take part in the war against Tatsuoki, his downfall was assured.

So it happened that in the eight month of the seventh year of Eiroku, [A. D. 1564] at the head

* Afterwards the noted Kato Kiyomasa.

† Vide *supra*, p. 169.

of a large force, Nobunaga left Kiyosu with the determination to take the castle of Inabayama. This, however, he found to be no child's play. The castle was magnificently built on the side of a mountain, every device to render it impregnable known in those days had been resorted to by Tatsuoki's father. Nobunaga expected to capture it in three days, but it took about a fortnight and even then it would not have fallen had it not been for a clever stratagem of Hideyoshi. He and six others worked their way around to the back of the castle, and through the assistance rendered them by a man called Horio Mosuke, whom they met in the woods, they succeeded in entering the castle by a secret path. They set fire to a portion of the fortifications, and then, having discovered an ill-protected part of the castle, they signalled† to the besieging army to attack it and so brought about the fall of the whole fortress.

When the outer moats were all in the hands of Nobunaga's forces, Hideyoshi thought that it was high time that he should carry out the promise that he had made to Shigeharu. So, with Nobunaga's per-


† The signal used on this occasion was a calabash, the one in which Hideyoshi had carried water to drink whilst in the mountains. In after-days Hideyoshi made artificial calabashes and incorporated them into his crest, adding a fresh one whenever he gained a victory.

mission, he sent a messenger to the interior of the castle and informed Tatsuoki that he and his family were at liberty to go where they pleased, and that as many of the garrison as wished to escape would not be prevented from doing so.

On Tatsuoki signifying that he accepted this proposal, Nobunaga's troops were drawn up in lines and Tatsuoki and his train marched out between the ranks and made their way to Kyōto. Thus through the efforts of Hideyoshi and Shigeharu the whole of the province of Mino was taken. As a reward for the former's services on this occasion, Nobunaga made him the lord of three districts in Mino. This added about eighty thousand *koku* to his annual income.

Nobunaga now fortified the castle of Inabayama, and, changing its name to Gifu, made it the headquarters of his dominion.

CHAPTER III.

VER impetuous and restless, no sooner was the province of Mino in his possession than Nobunaga was for invading other provinces. But Hideyoshi impressed upon him the importance of proceeding with caution. He pointed out to him that he had by no means attained a position which would insure victory wherever he happened to fight, and that his success depended as much on diplomacy as on war. The success of Hideyoshi's schemes for the conquest of Mino encouraged him to commence plotting again. Takeda Shingen, the earl of Kai, was a man of immense resources and a warrior who had never been defeated in battle. Hideyoshi was well aware that had this baron taken up arms against Nobunaga at that time that the latter would have stood no chance. By adopting a policy to which our western politicians so often resorted in ancient times, by arranging a marriage between a lady related to Nobunaga and Shingen's son, Hideyoshi cemented the friendship that already existed between his master and Shingen.

The marriage having been solemnised and news having reached Nobunaga that Shingen and Uesugi Kenshin were at war with each other, he thought it an opportune moment to go to Kyōto and overthrow those who had the Shōgun under their control and make use of the latter's name for the extension of his own dominions. But just at this juncture a messenger arrived from Ise to say that circumstances indicated that the time had come for Nobunaga to attack that province. Some time previously a knight called Takigawa Kazumasu had been plotting and fighting for Nobunaga in Ise, and the governors of the castles of Kanei and Kuwana had given in their allegiance to Nobunaga as a result of his efforts. Glad enough of this new excitement, Nobunaga, with a large army, marched into the province of Ise and attacked the castle of Yada, defended by Kusunoki Masatomo, a descendant of the great Masashige, a warrior who along with his illustrious name seems to have inherited a considerable amount of Masashige's military prowess. The castle of Yada was but a small one and looked as though it could be taken at once. But, though attacked on all sides, it held out, and Nobunaga's forces retired with great loss.

Hideyoshi was detained at Gifu on some business and did not arrive till after the first attack had ceased. On hearing how things had gone, he remarked:—"This is the usual way with young inexperienced men when they go to war. It was very foolish to begin with an attack on Yada. Kusunoki's powers are well known to me.* This castle is not to be taken in a hurry. Far better have begun on some weaker fortress."

"Well, it was foolish of us," replied Nobunaga, "but wait a little. Shibata has been sent to attack the castle again and, if I am not much mistaken, he will be here with Masatomo's head directly."

Hideyoshi simply smiled at this remark, and waited to find what he had anticipated prove true. Shibata arrived, but only to announce another crushing defeat.

Acting on Hideyoshi's advice Nobunaga raised the siege of Yada, and commenced to attack the castle of Takaoka, of which Yamaji Danjō was the governor. This castle was well-garrisoned, but its governor being, to Hideyoshi's knowledge, a man of very limited capacity, Hideyoshi thought that the castle would soon fall. Nobunaga's men attacked it

* Hideyoshi had spies in all directions, who supplied him with minute information about everybody and everything.

with spirit and, sustaining the assault with dogged perseverance, the outer moat was taken, when it was reported that the governor of the castle was prepared to submit to Nobunaga. Nobunaga gave orders that the attack should cease, much to Hideyoshi's annoyance. A messenger from Danjō was instructed to say to Nobunaga:—"Our arrows are all spent and our bows are broken, and we have no inclination to fight any more. If you will spare our lives, we will become subject to you ourselves and will endeavour to induce others to follow our example."

Shibata said that since the castle was partly taken, it was most natural that such a proposal should be made. "Danjō, hard pressed," said he, "has made the request, and if it be not complied with and he be killed, we shall find ourselves unable to capture any of the remaining castles of the province."

"As all my generals are more or less concerned in this matter," replied Nobunaga, "we will hold a council of war."

On the generals being assembled and Shibata proposing that Danjō's offer of allegiance be accepted, Hideyoshi, raising his voice, with more than his usual warmth of manner replied:—"What Mr. Shibata says is most unreasonable. Danjō's offer is not

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local. He talks of appointing officers to submit to us, but the persons whom he proposes to be going to influence in our favour are superior to him in rank and ability, and therefore would most certainly scorn any counsel he might offer them. *Wan Chang* really intending to submit to us and do as he is bid, will be *Wan* soon in person to our master's camp, and then letters for despatch to the various governors of cities in *Loei* (Loi's province).

Shibata here is asserted what he had said before. To which *Takasaka* rejoined: "I am for continuing the siege. As soon as ever we desire we shall find our selves the victims of stratagem."

Hidetsugu, however, stood alone. *Sakuma* and the rest of the General's council followed *Shibata's* opinion. *Nobunaga* acted on their advice and sent a messenger to *Dango* to say that his proposals had been accepted.

Dango in reply said that he would despatch a messenger to the other castles, who should be accompanied by some one sent from *Nobunaga*. During the negotiations with the governors of the other castles *Dango* requested to be allowed to remain where he was.

Nobunaga, still unsuspicious, agreed to this and ordered the raising of the siege of *Takasaka*. *Hidetsugu*

real. He talks of inducing others to submit to us. But the persons whom he professes to be going to influence in our favour are superior to him in rank and ability, and therefore would most certainly spurn any counsel he might offer them. Were Danjō really intending to submit to us and do as he represents, he would come in person to our master's camp and pen letters for despatch to the various governors of castles in Lord Oda's presence."

Shibata here re-asserted what he had said before. To which Hideyoshi rejoined:—"I am for continuing the siege. As sure as ever we desist we shall find ourselves the victims of stratagem."

Hideyoshi, however, stood alone. Sakuma and the rest of the generals favoured Shibata's opinion. Nobunaga acted on their advice and sent a messenger to Danjō to say that his proposals had been accepted.

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Nobunaga, still unsuspecting, agreed to this and ordered the raising of the siege of Takaoka. Hide-

yoshi expostulated, urging that till Danjō's professions had been put to the test it was most unwise to remove the men that surrounded the castle. Shibata was consulted. He recommended that Nobunaga's army be withdrawn. Nobunaga decided that, with the exception of a body of three thousand men placed under the command of Hideyoshi, the army retire from before the walls of Takaoka.

This order was no sooner carried out than a messenger from Mino arrived announcing that Takeda Shingen with a large army was marching for Gifu and that Nobunaga's subjects were in a great state of alarm. This report caused consternation in Nobunaga's camp: for of all warriors Takeda Shingen was held to be the most formidable.

Hideyoshi received orders to withdraw his troops from the castle and stand in readiness to march to Gifu. On hearing the reason for the change, he at once said that he had no doubt that the report relating to Shingen was false. He affirmed that it was absolutely incredible that without their hearing a word of what was taking place that such a thing could happen. "It is about seventy *ri* from Shingen's castle to Gifu," said he. "Now suppose Shingen's army had set out for Gifu when they heard of our having left for Ise, it would be impossible that they should

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reach the borders of Mino by this time; since we have only been away from home about ten days. Had Shingen been contemplating such an attack news would have reached us long ago."

Again Shibata opposed Hideyoshi; and Nobunaga, thinking that the report that had reached him could not possibly be all founded on air, determined to return to his castle. On their reaching Gifu, they found that the whole tale was an invention. It had been concocted by Kusunoki Masatomo. It was very easy in those days for such a report to be made to spread like wildfire. Invasion was something constantly taking place, so that people were always on the alert. It was no uncommon thing for a peasant to come into a village and alarm all the inhabitants by saying that he had seen a large army on their way to a certain province. This stratagem had been resorted to by Masatomo for the purpose of ridding himself of Nobunaga's army.

A messenger now arrived from Takigawa Kazumasa stating that Danjo's professions of allegiance were all false.

Nobunaga, overcome with rage at this news, at once sent for Hideyoshi, expressed his regrets for having spurned his counsel, and vowed vengeance against Danjo. "What had we better do?" asked the baron.

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"You are a very fortunate lord," replied Hideyoshi.

"How so?" asked Nobunaga. "I think the reverse."

"Well, supposing that, following my advice, you had destroyed the castle of Takaoka, trouble would have ensued. For Sakuma and Shibata would have been annoyed at your spurning their counsel and in afterwards their resentment would have shewn itself in lukewarm action. Even supposing that you had taken the whole of Ise and lost the services of two such valuable servants as these, your loss would have been greater than your gain."

These remarks were reported to Sakuma and Shibata and made them ashamed of the feelings that they had entertained towards Hideyoshi. At once proposed that the three men should make a treaty of friendship.

To which proposal Hideyoshi replied that with men of the same rank such a treaty would be in place, but since there was so much difference between his social position and that of Shibata and Sakuma all he asked was that any feelings of aversion that they had entertained towards him might be removed.

Still more impressed by this remark, Sakuma and Shibata, in the presence of Nobunaga, expressed their regard and respect for Hideyoshi.

the 1990s, the number of people in the United States who are 65 years of age or older has increased by 50 percent, and the number of people 75 years of age or older has increased by 100 percent. The number of people 85 years of age or older has increased by 200 percent. The number of people 95 years of age or older has increased by 400 percent. The number of people 100 years of age or older has increased by 1,000 percent. The number of people 105 years of age or older has increased by 2,000 percent. The number of people 110 years of age or older has increased by 4,000 percent. The number of people 115 years of age or older has increased by 8,000 percent. The number of people 120 years of age or older has increased by 16,000 percent. The number of people 125 years of age or older has increased by 32,000 percent. The number of people 130 years of age or older has increased by 64,000 percent. The number of people 135 years of age or older has increased by 128,000 percent. The number of people 140 years of age or older has increased by 256,000 percent. The number of people 145 years of age or older has increased by 512,000 percent. The number of people 150 years of age or older has increased by 1,024,000 percent. The number of people 155 years of age or older has increased by 2,048,000 percent. The number of people 160 years of age or older has increased by 4,096,000 percent. The number of people 165 years of age or older has increased by 8,192,000 percent. The number of people 170 years of age or older has increased by 16,384,000 percent. The number of people 175 years of age or older has increased by 32,768,000 percent. The number of people 180 years of age or older has increased by 65,536,000 percent. The number of people 185 years of age or older has increased by 131,072,000 percent. The number of people 190 years of age or older has increased by 262,144,000 percent. The number of people 195 years of age or older has increased by 524,288,000 percent. The number of people 200 years of age or older has increased by 1,048,576,000 percent. The number of people 205 years of age or older has increased by 2,097,152,000 percent. The number of people 210 years of age or older has increased by 4,194,304,000 percent. The number of people 215 years of age or older has increased by 8,388,608,000 percent. The number of people 220 years of age or older has increased by 16,777,216,000 percent. The number of people 225 years of age or older has increased by 33,554,432,000 percent. The number of people 230 years of age or older has increased by 67,108,864,000 percent. The number of people 235 years of age or older has increased by 134,217,728,000 percent. The number of people 240 years of age or older has increased by 268,435,456,000 percent. The number of people 245 years of age or older has increased by 536,870,912,000 percent. The number of people 250 years of age or older has increased by 1,073,741,824,000 percent. The number of people 255 years of age or older has increased by 2,147,483,648,000 percent. The number of people 260 years of age or older has increased by 4,294,967,296,000 percent. The number of people 265 years of age or older has increased by 8,589,934,592,000 percent. The number of people 270 years of age or older has increased by 17,179,869,184,000 percent. The number of people 275 years of age or older has increased by 34,359,738,368,000 percent. The number of people 280 years of age or older has increased by 68,719,476,736,000 percent. The number of people 285 years of age or older has increased by 137,438,953,472,000 percent. The number of people 290 years of age or older has increased by 274,877,906,944,000 percent. The number of people 295 years of age or older has increased by 549,755,813,888,000 percent. The number of people 300 years of age or older has increased by 1,099,511,627,776,000 percent. The number of people 305 years of age or older has increased by 2,199,023,255,552,000 percent. The number of people 310 years of age or older has increased by 4,398,046,511,104,000 percent. The number of people 315 years of age or older has increased by 8,796,093,022,208,000 percent. The number of people 320 years of age or older has increased by 17,592,186,044,416,000 percent. The number of people 325 years of age or older has increased by 35,184,372,088,832,000 percent. The number of people 330 years of age or older has increased by 70,368,744,177,664,000 percent. The number of people 335 years of age or older has increased by 140,737,488,355,328,000 percent. The number of people 340 years of age or older has increased by 281,474,976,710,656,000 percent. The number of people 345 years of age or older has increased by 562,949,953,421,312,000 percent. The number of people 350 years of age or older has increased by 1,125,899,906,842,624,000 percent. The number of people 355 years of age or older has increased by 2,251,799,813,685,248,000 percent. The number of people 360 years of age or older has increased by 4,503,599,627,370,496,000 percent. The number of people 365 years of age or older has increased by 9,007,199,254,740,992,000 percent. The number of people 370 years of age or older has increased by 18,014,398,509,481,984,000 percent. The number of people 375 years of age or older has increased by 36,028,797,018,963,968,000 percent. The number of people 380 years of age or older has increased by 72,057,594,037,927,936,000 percent. The number of people 385 years of age or older has increased by 144,115,188,075,855,872,000 percent. The number of people 390 years of age or older has increased by 288,230,376,151,711,744,000 percent. The number of people 395 years of age or older has increased by 576,460,752,303,423,488,000 percent. The number of people 400 years of age or older has increased by 1,152,921,504,606,846,976,000 percent. The number of people 405 years of age or older has increased by 2,305,843,009,213,693,952,000 percent. The number of people 410 years of age or older has increased by 4,611,686,018,427,387,904,000 percent. The number of people 415 years of age or older has increased by 9,223,372,036,854,775,808,000 percent. The number of people 420 years of age or older has increased by 18,446,744,073,709,551,616,000 percent. The number of people 425 years of age or older has increased by 36,893,488,147,419,103,232,000 percent. The number of people 430 years of age or older has increased by 73,786,976,294,838,206,464,000 percent. The number of people 435 years of age or older has increased by 147,573,952,589,676,412,928,000 percent. The number of people 440 years of age or older has increased by 295,147,905,179,352,825,856,000 percent. The number of people 445 years of age or older has increased by 590,295,810,358,705,651,712,000 percent. The number of people 450 years of age or older has increased by 1,180,591,620,717,411,303,424,000 percent. The number of people 455 years of age or older has increased by 2,361,183,241,434,822,606,848,000 percent. The number of people 460 years of age or older has increased by 4,722,366,482,869,645,213,696,000 percent. The number of people 465 years of age or older has increased by 9,444,732,965,739,290,427,392,000 percent. The number of people 470 years of age or older has increased by 18,889,465,931,478,580,854,784,000 percent. The number of people 475 years of age or older has increased by 37,778,931,862,957,161,709,568,000 percent. The number of people 480 years of age or older has increased by 75,557,863,725,914,323,419,136,000 percent. The number of people 485 years of age or older has increased by 151,115,727,451,828,646,838,272,000 percent. The number of people 490 years of age or older has increased by 302,231,454,903,657,293,676,544,000 percent. The number of people 495 years of age or older has increased by 604,462,909,807,314,587,353,088,000 percent. The number of people 500 years of age or older has increased by 1,208,925,819,614,629,174,706,176,000 percent. The number of people 505 years of age or older has increased by 2,417,851,639,229,258,349,412,352,000 percent. The number of people 510 years of age or older has increased by 4,835,703,278,458,516,698,824,704,000 percent. The number of people 515 years of age or older has increased by 9,671,406,556,917,033,397,649,408,000 percent. The number of people 520 years of age or older has increased by 19,342,813,113,834,066,795,298,816,000 percent. The number of people 525 years of age or older has increased by 38,685,626,227,668,133,590,597,632,000 percent. The number of people 530 years of age or older has increased by 77,371,252,455,336,267,181,195,264,000 percent. The number of people 535 years of age or older has increased by 154,742,504,910,672,534,362,390,528,000 percent. The number of people 540 years of age or older has increased by 309,485,009,821,345,068,724,781,056,000 percent. The number of people 545 years of age or older has increased by 618,970,019,642,690,137,449,562,112,000 percent. The number of people 550 years of age or older has increased by 1,237,940,039,285,380,274,899,124,224,000 percent. The number of people 555 years of age or older has increased by 2,475,880,078,570,760,549,798,248,448,000 percent. The number of people 560 years of age or older has increased by 4,951,760,157,141,521,099,596,496,896,000 percent. The number of people 565 years of age or older has increased by 9,903,520,314,283,042,199,193,993,792,000 percent. The number of people 570 years of age or older has increased by 19,807,040,628,566,084,398,387,987,584,000 percent. The number of people 575 years of age or older has

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b.

the 1990s, the number of people in the United States who are 65 years of age or older has increased by 50% (U.S. Census Bureau, 2000). The number of people aged 65 and older is projected to increase to 20% of the total population by the year 2020 (U.S. Census Bureau, 2000). The increase in the number of people aged 65 and older is expected to be even more dramatic in other countries. For example, the number of people aged 65 and older in Japan is projected to increase from 15% of the total population in 1990 to 25% of the total population by the year 2020 (U.S. Census Bureau, 2000). The increase in the number of people aged 65 and older is expected to be even more dramatic in other countries. For example, the number of people aged 65 and older in Japan is projected to increase from 15% of the total population in 1990 to 25% of the total population by the year 2020 (U.S. Census Bureau, 2000).

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Nobunaga was anxious to wipe off the insult he had received from the Ise men as soon as possible. He purposed to attack the province forthwith, but Hideyoshi objected to this course on the ground that the Ise men would be anticipating an attack from Nobunaga and would therefore be difficult to overcome. He advised his turning his attention to matters nearer home. He pointed out that when paying his intended visit to Kyōto to assume supreme power that it would be inconvenient for him to have Sasaki Yoshihide as an enemy.* He therefore proposed that Nobunaga should give his niece in marriage to Yoshihide. This Nobunaga agreed to do; and the marriage was subsequently solemnised.

Early in the eleventh year of Eiroku [A. D. 1568], Hideyoshi set out for Ise with a few attendants and, going the round of the castles, explained to their governors how advantageous it would be for them to submit to Nobunaga. "The destruction of life and property is not our aim," said Hideyoshi. "We are simply endeavouring to put an end to the perpetual strife and absolute disorganisation existing throughout the empire. If by subjecting yourselves to Nobunaga you can assist

* Yoshihide was the nephew of Sasaki Shōtei and the cousin of Ganryū. *Vide* "Japan in Days of Yore," Tale III., pp. 40-50, *et passim*. Yoshihide was in his minority at this time, and his uncle managed his affairs.

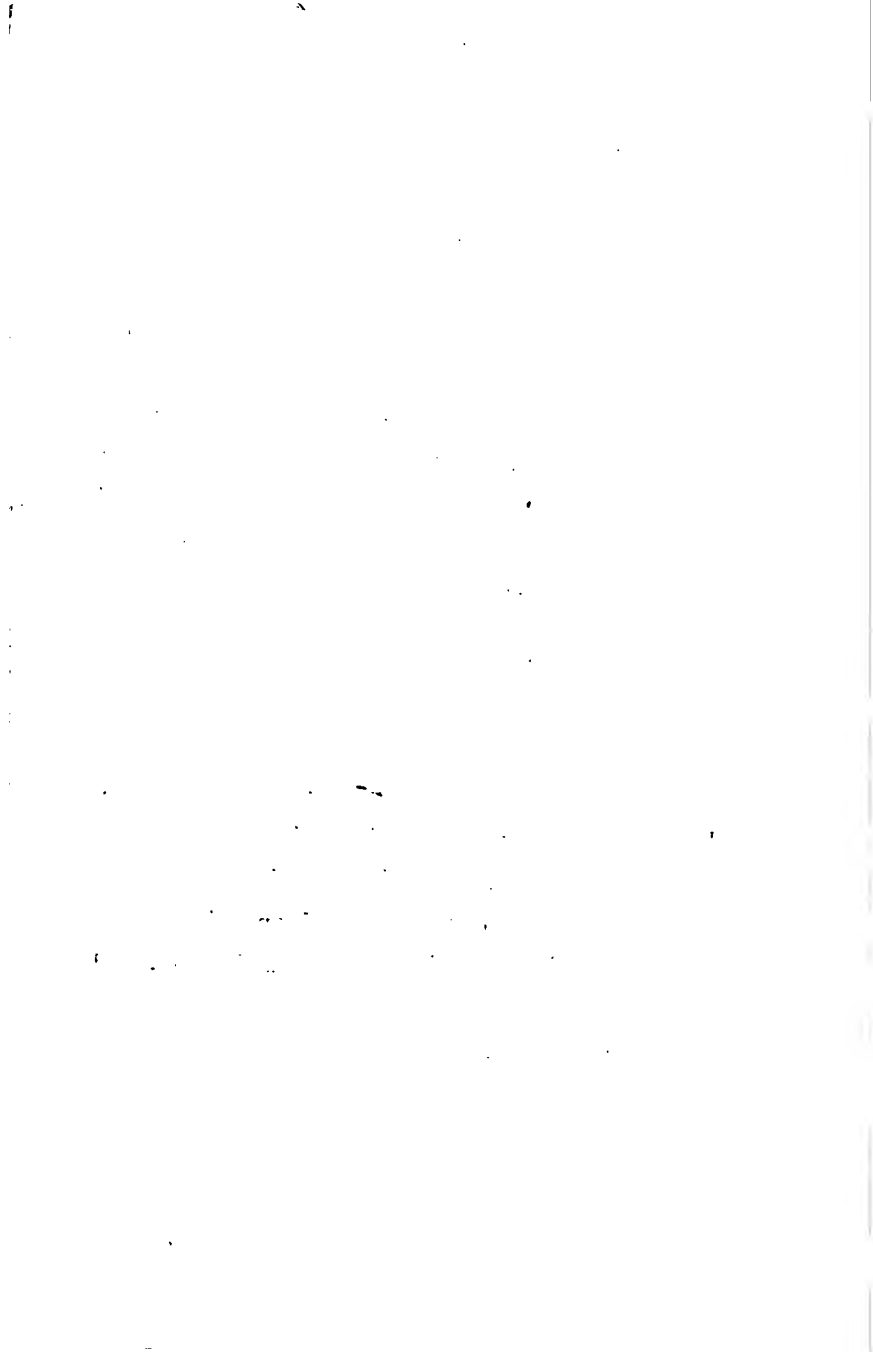
in the realisation of this end it is surely your duty to your native land to do so."

By these and similar arguments Hideyoshi induced all the governors of the castles of northern Ise, with the exception of Kusunoki Masatomo, to subject themselves to Nobunaga. Masatomo refused to hold an interview with Hideyoshi, saying that without orders from his lord he would not open his castle to anyone.*

Nobunaga was for making war on Masatomo, but Hideyoshi, whose policy it was on all possible occasions to save life, argued that he had better be left alone since he could do little harm to them. To this Nobunaga consented.

To sum up the results of Hideyoshi's efforts in the furtherance of Nobunaga's interests up to this time, through his exertions a baron who originally was the lord of four small districts only, had in or prior to the year of our Lord fifteen hundred and sixty eight become the ruler of the whole of Owari and Mino, and the northern part of Ise, and made two powerful alliances, one with Tokugawa Ieyasu and another with Takeda Shingen.

* The governors of the Ise castles of that time were an inferior set of men, or Hideyoshi never could have accomplished what he did without fighting





CHAPTER IV.



WE have several times alluded to the fact that one of the Ashikaga Shōguns at the time of which we write still nominally governed the country on behalf of the Emperor and have explained how helpful even the name of the Shōgun was to any baron who aimed at extending his dominions. Nobunaga being well aware of this, determined to make the best use of it. In order to explain how he effected his purpose we must now go back four years.

Among the retainers of Yoshiteru, Yoshiaki's elder brother, there was one called Miyoshi Yohsitsugu, who, assisted by his relations and associates, killed Yoshiteru. At that time Yoshiaki, under the name of Kwakkei, was living in retirement in a monastery. Hearing of his brother's death, he fled to Sasaki* Shōtei, of Ōmi, and asked him to assist him to succeed his brother. Shōtei, being in alliance with Yoshitsugu, not only refused assistance but attempted to kill Yoshiaki. The latter escaped, however, and proceeded to Wakasa where he applied for help to Takeda

* Also called Rokkaku.

Yoshimune, who, after keeping him an immense time waiting, said that he could do nothing for him. Yoshiaki now went on to Echizen and solicited the aid of Ashikaga Yoshikage, but found that he too was not a man to be depended on, so he sent a messenger to Nobunaga.

Just at that time Nobunaga was desirous of obtaining a pretext for waging war on distant provinces. Hideyoshi at once saw that the request of Yoshiaki afforded him the opportunity he sought. "Nothing," said Hideyoshi, "can be done without a name. If you, by espousing the cause of Yoshiaki now are able to give out that all our subsequent wars are waged in obedience to his command, we can conquer the whole empire."

Yoshiaki was accordingly sent for, and Nobunaga promised to place him in power in Kyōto within a few months, and proposed that meanwhile he should take up his quarters in Gifu.

A short time before Nobunaga left for Kyōto, Hideyoshi suggested that he would do well to cultivate the friendship of Asai Nagamasa, the governor of the castle of Itami, Ōmi; and added that the best way of effecting this would be for Nobunaga to give his sister in marriage to Nagamasa.*

* In modern days this mode of arranging a match is rarely resorted to; but formerly it was very common among the lower as well as the upper classes.





This proposal was made and accepted by Nagamasa ; and the marriage having taken place, it was deemed expedient that, for the sake of further cementing their friendship, the two barons should meet. Nagamasa offered to come to Gifu, but Nobunaga replied that as there were various things connected with his projected visit to Kyōto and the instalment of Yoshiaki in the Shōgunate about which he wished to confer that he would visit Nagamasa in Ōmi. Sawayama was fixed on as the place of meeting.

Shibata and Sakuma were of opinion that such a visit as Nobunaga intended paying was attended with great danger, and advised his taking a large number of men with him. To this Hideyoshi strongly objected. "This is the first time you have met Nagamasa," remarked Hideyoshi to his lord, "and it is very desirable that he should be impressed with your presence. To go attended in the way proposed would look as though you were afraid. I will accompany you myself and we will reduce our followers to as small a number as possible. If they are really intending any treachery the presence of a large number of men could do no good ; for they would not be allowed to accompany you into Nagamasa's presence. There is at times more safety in daring that appears almost foolhardy than in surrounding oneself with safeguards."

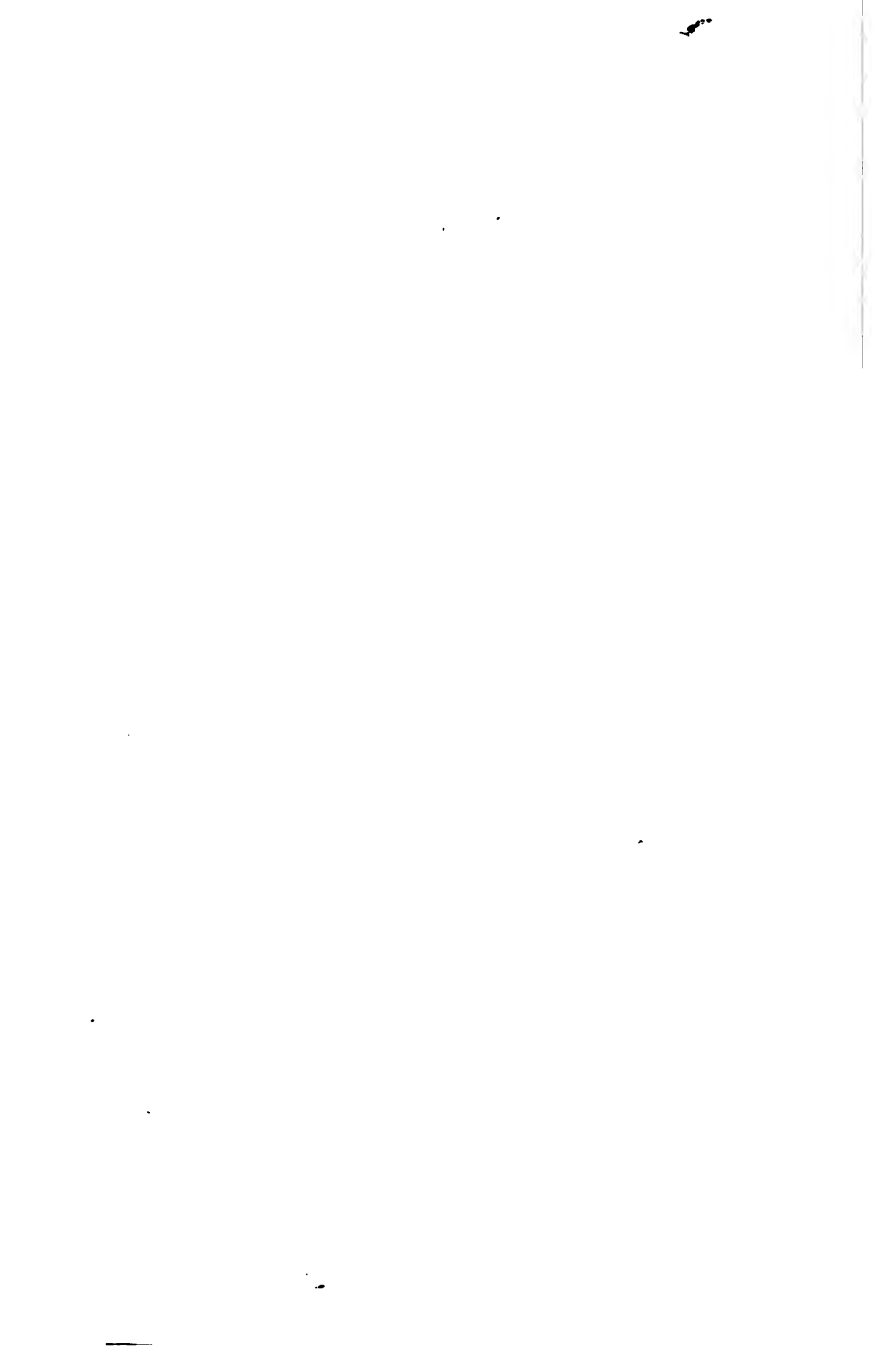
Agreeable to this advice, Nobunaga and Hideyoshi set out with only a hundred and fifty men. Hideyoshi, however, took the precaution of having over a thousand men under Hachisuka lying in ambush hither and thither along the road, ready to come to the rescue in case of Nobunaga's being attacked.*

Great were the expectation on all sides when it was known in Ōmi that Nobunaga was coming. "Such a powerful baron," people said, "will come attended by all his chief warriors in great state and our eyes will have a rich treat, for his equipments are said to be something superb. What was their surprise, then, when the lord of Mino appeared with only a few attendants and dressed in his ordinary clothes!

This policy had the desired effect. Nagamasa was struck with the pluck of a nobleman who ventured into another man's territory with so few attendants and who appeared before a baron with whom he was but slightly acquainted with only one follower.

Among Nagamasa's retainers was a knight called Endō Kiemon. Kiemon was a man of great foresight

* The superiority of this plan to the one proposed by Shibata is very evident. The presence of a large body of troops in attendance on Nobunaga would have appeared to Nagamasa to indicate that he was not implicitly trusted, and hence would have created a bad impression in this baron's mind that not improbably would have led to his consenting to or winking at the treachery contemplated by his retainer.





and full of zeal for his master's cause. He saw plainly how immensely superior to Nagamasa was his guest, and knew that with such a rival to compete with his master could never occupy a very prominent position in the country. He therefore determined to kill Nobunaga. He made known his purpose to Nagamasa's father, explaining to him his reason for wishing to take Nobunaga's life. But from him he received no encouragement whatever. Nevertheless, Kiemon resolved to attempt the feat, intending if he succeeded to seize Yoshiaki and by his means to raise Nagamasa to the position that Nobunaga aspired to fill. So, placing a dirk in his bosom, Kiemon attended the feast given in honour of Nobunaga after the business of the day was over.

For some reason or other, he seems to have entered the room in which the banquet was given later than the rest. He had no sooner taken his seat among the others, however, than Hideyoshi's keen eyes were fixed on him. There was something about the would-be-assassin's manner that instantly aroused the suspicions of Nobunaga's faithful follower. That he might have all his wits about him, Hideyoshi refrained from taking the wine handed around and remained with his eyes steadfastly fixed on the new arrival. After he had been seated a few minutes, Kiemon rose and, taking the wine-

ladle from the hands of the boy who held it, was about to refill Nobunaga's wine cup, and purposed attempting the assassination at the same time, when Hideyoshi, rising and standing in front of his master, said to Kiemon:—"May I ask who you are?"

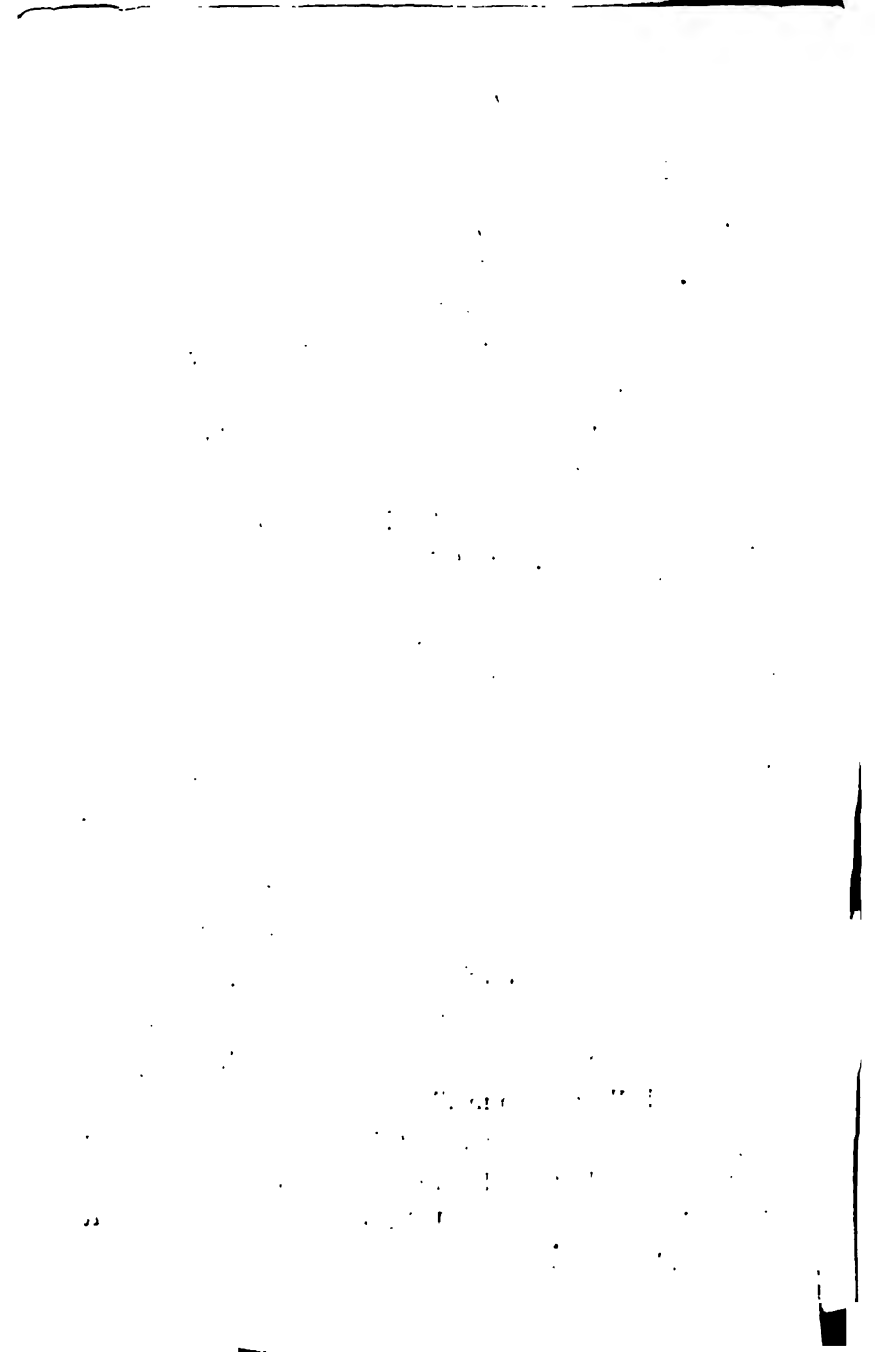
"I am Endo Kiemon Harunoto, a retainer of Lord Asai," replied Kiemon.

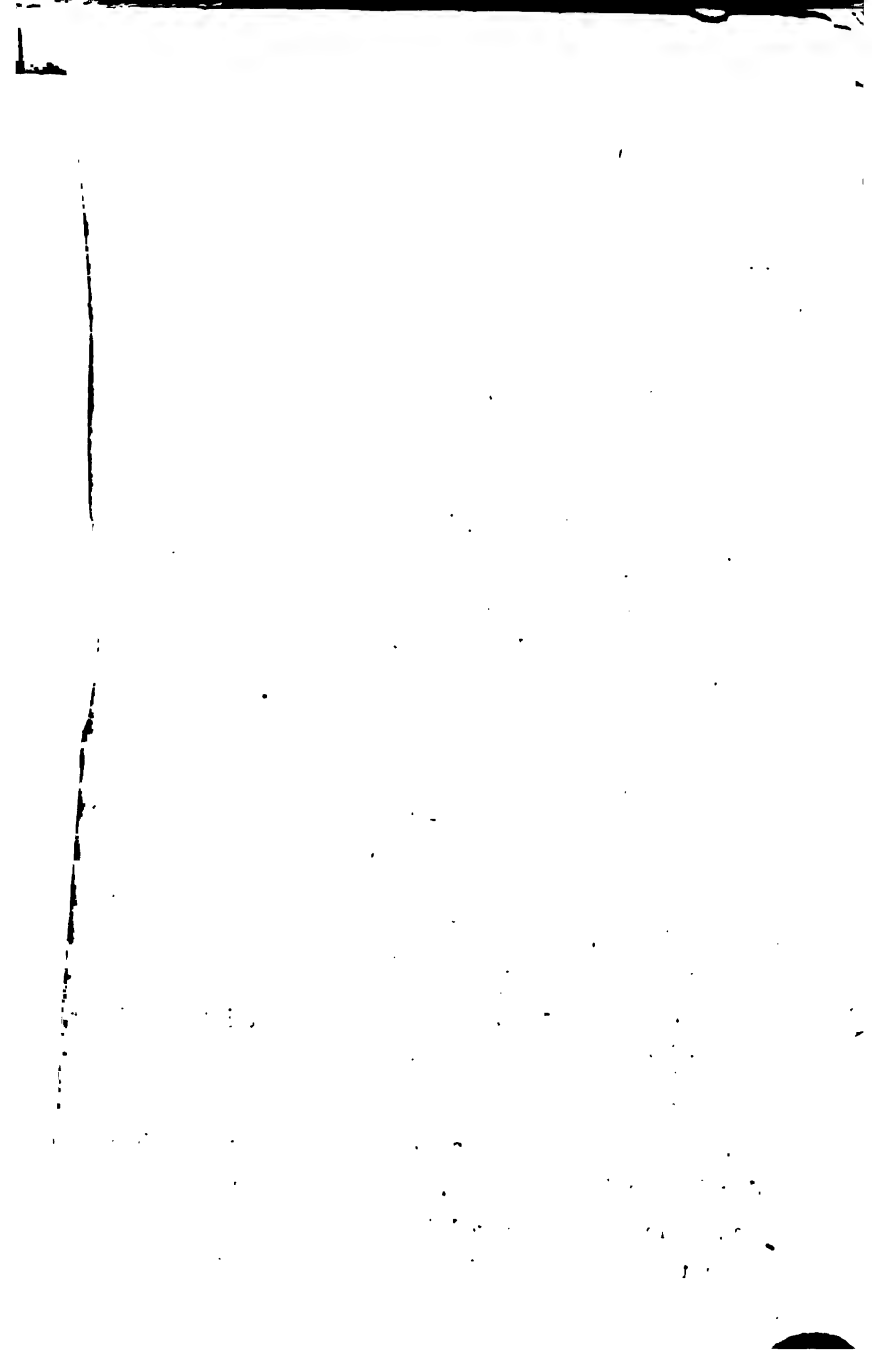
"Then you are one of his lordship's councillors," rejoined Hideyoshi. "It is somewhat strange for such an one to be helping people to wine. Such offices are usually delegated to pages or waitresses."

"That's true," replied Kiemon, "but having a distinguished guest in our midst and the entertainment we have given him being altogether inadequate to the occasion, I take this mode of shewing the veneration that I feel for your noble earl."

Turning the whole thing into a joke, Hideyoshi replied:—"You do not look suited for this kind of work—a big man and a warrior in the bargain. Far better that a little handy fellow with a face like a monkey should perform a light office of this kind. So please hand the ladle over to me."

On Kiemon's demurring to this, Nagamasa interposed:—"To wrangle thus before a guest is very unbecoming. Kiemon, hand the ladle over to Lord Oda's attendant."





With a forced and sarcastic sneer, Kiemon retired to his seat. Whereupon Hideyoshi remarked:—"We have been most handsomely entertained, I am sure, and I should like to do something towards amusing the company." Then, turning to Nagamasa, he added:—"With your permission, my Lord, I will imitate a monkey's dancing."

"Ah, that will be fun!" said Nagamasa, "for with one so like a monkey in face it will no longer be an imitation but the real thing."

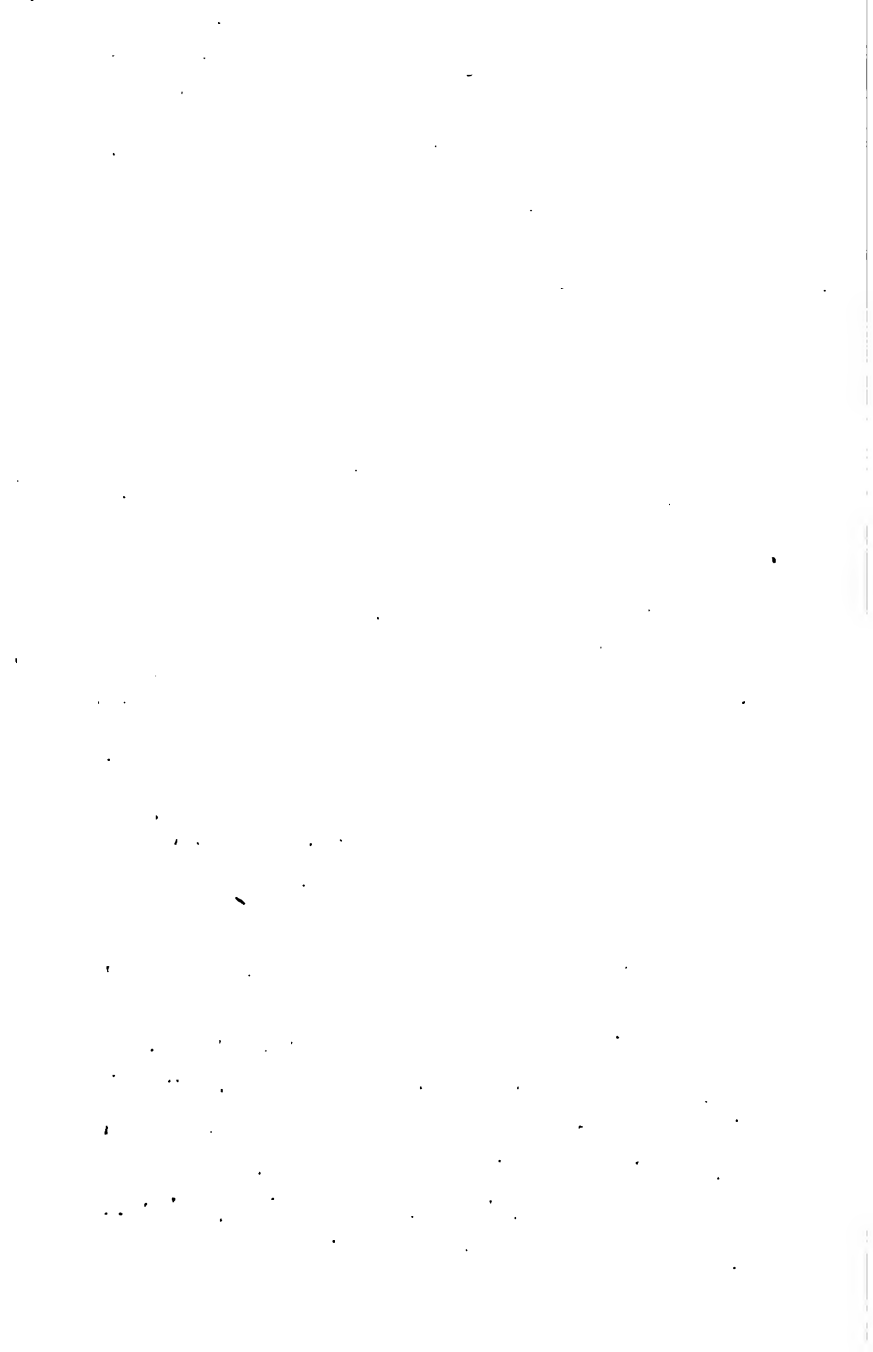
Hideyoshi danced and sung until, with the exception of the one the frustration of whose designs forbade all merriment, those present were splitting their sides with laughter.

Just at this juncture the messenger who had been despatched to Sasaki Shōtei to ask him to further the step contemplated by Nobunaga, namely, the installing of Yoshiaki as Shōgun, arrived. The messenger reported that there was no sign of Shōtei's favouring the movement, that he did not take the slightest interest in it, and, in fact, had gone so far as to insult the ambassador sent by Nobunaga.

Hideyoshi made this an opportunity for stopping his dancing, saying:—"This man blocks the way to Kyōto, and he must be removed." Whereupon he and Nobunaga took leave of Asai and returned to their quarters.

Directly they had gone Kiemon again proffered to his master an earnest request for permission to slay Nobunaga. "If we lose this opportunity we shall never get such another," said Kiemon. Asai still set his face against resorting to treachery.

Kiemon being persuaded of the folly of his master's persistence, determined to take the matter into his own hands, thinking that he could easily atone for the fault by committing suicide if necessary. This would be infinitely preferable to the fall of the house of Asai, which on the event of Nobunaga's remaining alive he foresaw to be inevitable. So, taking some five hundred troops to the vicinity of Nobunaga's quarters, he bade them remain in close concealment while he went to see how things were. What was his surprise to find Nobunaga surrounded by a large body of men! He asked for admission to the part of the house occupied by the baron. On his giving his name permission was granted. Kiemon entered the house, and, finding Nobunaga lying down at perfect ease, was so persuaded of the carefulness with which he was guarded that, immediately retiring from the house, he promptly gave orders to the troops to return. "Ah," exclaimed Kiemon with a sigh of despair, "with such a man as Hideyoshi in his employ, all my efforts against Nobunaga are vain. Farewell to independence! Henceforth the house of Asai is doomed!"





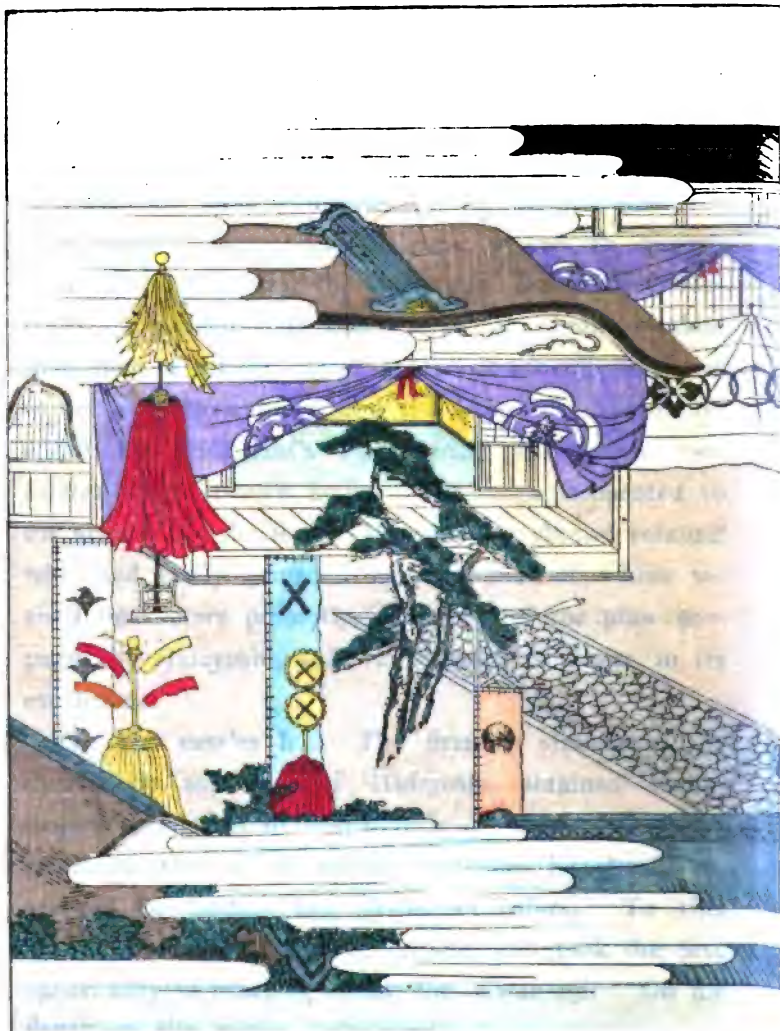


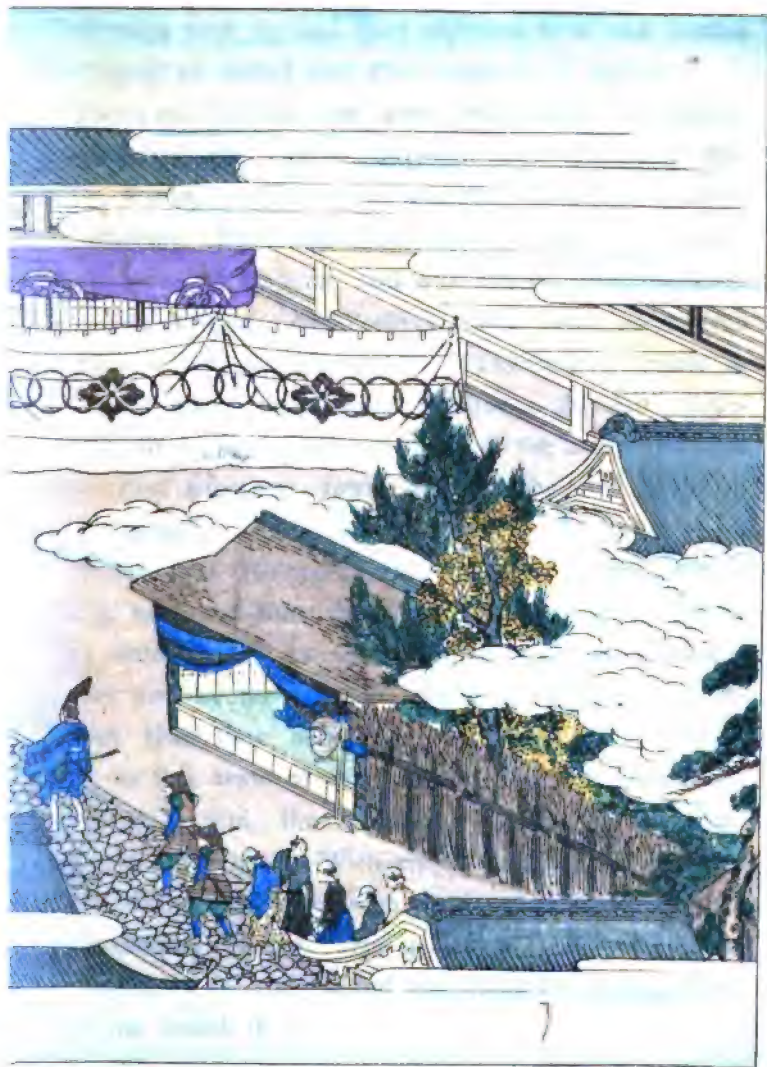


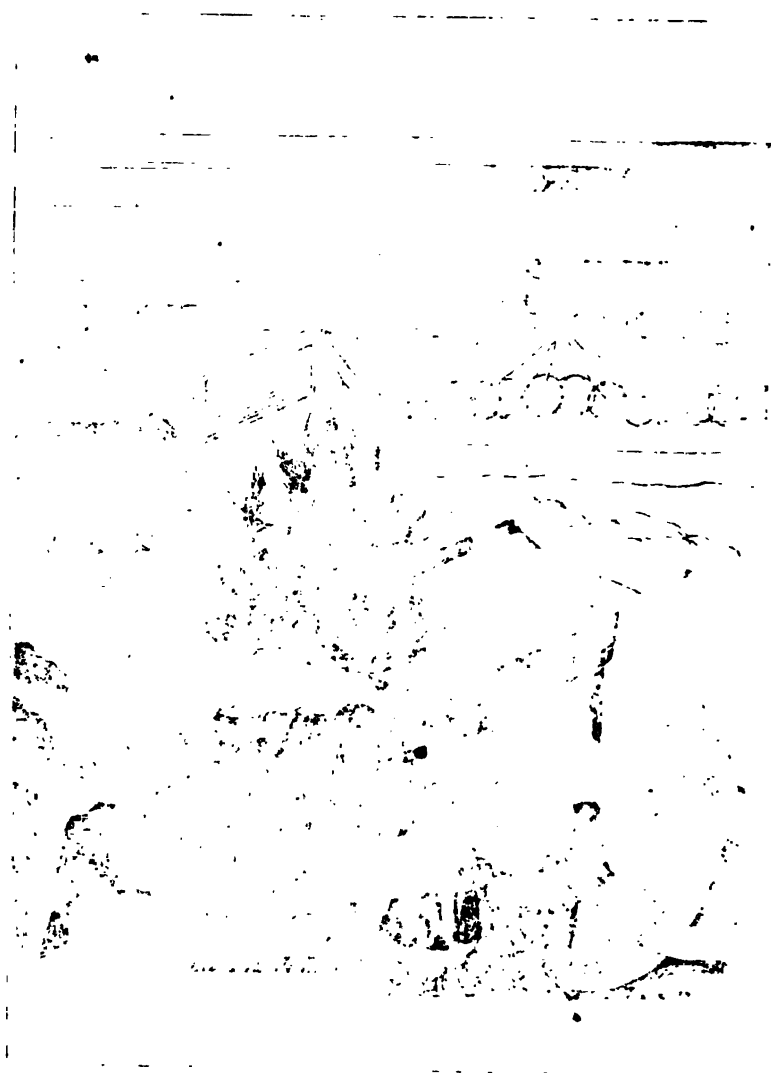
Nobunaga returned to Gifu, and in order to punish Shōtei for his impudence, collected a large army and marched into his territory, which was situated in the southern part of Ōmi. Before commencing operations a council of war was held at which a discussion was held as to which castle should be first attacked. Nobunaga, Shibata, and Sakuma wished to besiege Shōtei's chief castle, the Kwanonji, first, but Hideyoshi maintained that this course was impracticable, that such a strong castle as the Kwanonji was not to be taken in a hurry, and the like. The discussion ended by Hideyoshi's volunteering to capture two castles within twelve hours. Nobunaga consented to his attempting the feat. Mitsuhide, a shrewd retainer who had lately joined Nobunaga and of whom we shall hear more presently, approved of the plan proposed by Hideyoshi, and was deputed to assist in its execution.

The two castles fell. The first by stratagem, the second by assault, and Hideyoshi obtained Nobunaga's permission to despatch a messenger to Shōtei promising that if he would surrender he should be allowed to occupy his castle as before. To this Shōtei returned an evasive answer, and took the first opportunity of escaping from the Kwanonji. On his departure the castle capitulated.









Subsequent to this, in the space of three days, Nobunaga took no less than eighteen forts and castles belonging to Shōtei and then went on to Kyōto.

Overawed by the vast army with which Nobunaga approached the capital, Miyoshi and his party fled from Kyōto, and Yoshiaki was duly installed in office as Shōgun. Nobunaga received a complimentary message from the emperor and was created Fuku-Shōgun, or Vice-Shōgun, by Yoshiaki, who ever afterwards spoke of him as his father. Thinking it unsafe to leave the place unguarded, Nobunaga deputed Hideyoshi to be commander-in-chief of the army and also gave him supreme control over all the civil affairs of the capital.

When first Hideyoshi took charge of the government, he found that the people were so overawed by the sudden way in which Nobunaga had assumed power and by the outrages committed by some of his troops that they fled from the city. He put a stop to this state of things by a clever but somewhat cruel stratagem, the details of which we have no space to give here. With energy and wisdom such as the citizens had never seen displayed before Hideyoshi administered justice. He punished the perpetrators of outrages on every hand and rewarded virtue wherever he found it.

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1. The first of these is the fact that the
2. Government has not been able to secure
3. the necessary funds to carry out its
4. policy of non-interference in the
5. internal affairs of the country.
6. The second is the fact that the
7. Government has not been able to secure
8. the necessary funds to carry out its
9. policy of non-interference in the
10. internal affairs of the country.

After he had been thus holding the place for some three or four months, he had to leave the capital for Ōmi on public business. During his absence Miyoshi and his party attacked the capital. They were repulsed by Takenaka Shigeharu and the city was held till the arrival of Hideyoshi, whose very presence sufficed to scatter the foe.

Nobunaga had heard of the outbreak and had marched to Kyōto with a large force only to find things quiet. On inquiring into the circumstances of the disturbance, however, Nobunaga was informed that the townsmen of Sakaiura, in Izumi, had furthered the rebellion by supplying Miyoshi's men with provisions. These townsmen Nobunaga proposed to kill.

"Please entrust this business to me," said Hideyoshi, when Nobunaga spoke to him on the subject. "I have thought of a mode of dealing with these offenders that will most certainly answer. In such a matter as that which has occurred it is impossible to say who is guilty and who innocent. To kill all the inhabitants of the town, would be a very crude way of dealing out justice. Besides it would be somewhat undignified for a noted warrior like yourself to march a number of troops against a defenceless set of country-folk and butcher them like so many cattle. As you

well know, up to the present time the barons in power in Kyōto have treated both the Shōgun and the Emperor with great disrespect. It is to your interest to strike out in a different line. In order to show our respect for those in authority, the first thing I am anxious to undertake is the repair of the Emperor's and the Shōgun's palaces. A large sum of money will be required for this purpose. A considerable portion of this I propose to obtain from the Sakaiura townsmen."

"It is all very well to talk in this way," replied Nobunaga; "but do you suppose that the Sakaiura people are going to give money just to please you or anybody else? What means are you going to employ to bring about this end?"

"I do not wish make known the means to you now," replied Tōkichi. "But do you entrust the matter into my hands: I will vouch for its accomplishment."

The way Hideyoshi set to work was as follows. He sent messengers to the town of Sakaiura and informed the people there that, as a punishment for the part they had taken in the late disturbance, Nobunaga had determined to surround the town with troops and to set fire to it, not leaving even a cat or dog alive.

in order to be able to do so.

1. The first of these is the fact that the Commission has not yet received any information from the Government of the United States regarding the results of its investigation of the activities of the American Friends Service Committee in the Philippines.

The townsmen, hearing this, were in a great state of alarm, and, thinking that it was better to die fighting than to be burnt to death, erected forts and made other preparations for withstanding the foe. Whereupon Hideyoshi and several other officers went to the town and said that they had been sent by the Emperor to inquire the reason of the warlike preparations going on. "His Majesty is alarmed by the reports that have reached him and wishes to know what they portend," said Hideyoshi.

"Hearing that Nobunaga proposes to burn us all to death," replied the townsmen, "we think it preferable to die fighting than to be butchered like cattle."

Whereupon Hideyoshi, pretending to be immensely astonished, said:—"Could anything be further from the truth? Nobunaga has come up to Kyōto for no other reason than to insure the safety and peace of the whole realm by suppressing rebellion and stopping outrage. He is come to save and not to destroy. Some evil spirit, some one bewitched by a fox or a badger has spread this report among you. Your believing such a wild rumour, however, and making a disturbance of this kind is no light offence. Have you anything to say in extenuation thereof?"

"We have nothing to say to excuse ourselves," replied the townsmen, "except that being peasants

who know little of government affairs, we acted on the report that reached us. We beg that you will intercede for us."

"Ah, I thought that you erred through thoughtlessness," replied Hideyoshi, "but as you are aware, it is not enough to atone for offences to say that we have erred through ignorance. As we are only messengers we have no power to settle anything. You had better appoint four or five of your number to go to Kyōto and meet the Commander-in-chief and ask his pardon for your offence."

It should be stated that Hideyoshi had been careful to conceal his identity whilst in Sakaiura. The townsmen sent deputies to Kyōto. What was their surprise to find that the man who had come to them in the capacity of a messenger was no other than the Commander-in-chief himself. Surrounded by numerous attendants and magnificently attired, Hideyoshi received the messengers and informed them that it would be necessary for them to see Lord Oda.

Everything was arranged so that the townsmen should be impressed with the state and power of Nobunaga. He was surrounded by numbers of troops and numerous officers, and the deference paid to him was in no way inferior to that accorded to monarchs. While the deputies were overawed by all these signs

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I have written him a letter which I will send to you by express.

[illegible]

[illegible]

... ..

of power, Nobunaga addressed them as follows :—" For men occupying the position of townsmen, instead of attending to their lawful calling, to harbour sedition in their midst to carry arms and prepare forts, in utter disregard of the authorities, is an offence which cannot be pardoned. If such persons were allowed to live, the law would be no longer sacred. I decree that you who are here be bound and sent to prison and that your fellow townsmen be beheaded." His face apparently livid with rage, Nobunaga withdrew.

The deputies turned ashy pale, and, trembling with fear, entreated Hideyoshi to intercede for them. To which Hideyoshi replied: "You see how angry Lord Oda is. It would be useless to attempt to intercede for you at once. As you have transgressed, you had better go to prison for the present. Later on I will try what I can do for you."

When the report of the treatment they were to receive reached the ears of the inhabitants of Sakai-ura, their distress knew no bounds. What could they do? Only one course was open to them; and that was to apply to the priest whose parishioners they were—to His reverence Kennyō; which, accordingly, they proceeded to do.

It should be mentioned that in those days the priests wielded immense political as well as eccle-

siastical power. It was customary for persons who had committed offences to ask their intercession, and thus heavy punishment was often avoided.

Kennyō went to Hideyoshi and proffered the request. Hideyoshi, delighted at this opportunity of making known what he desired, replied:—"As you ask it, I will pardon the offence. But, as you know, in the seventeenth section of the laws of Shōtoku Taishi, these words occur, 'Where the deciding on the gravity of a man's offence is a matter of difficulty, his life should be spared and his fault atoned for by causing him to pay a fine. This is called a head-fine.' Now the only condition on which the sentence of the Sakaiura townsmen will be commuted is that they pay a fine of twenty thousand *ryō*."

The townsmen hailed this announcement with delight and the money was soon collected. Hideyoshi applied this amount to the repair of the palaces. Shortly after he induced Kennyō to collect further large sums, and so by degrees the Emperor's palace and the Shōgun's residence were rendered worthy of the exalted rank of their occupants.

This effort of Hideyoshi's was extremely well-timed and did much to make Nobunaga's cause popular in the country. The barons in power in Kyōto had

and the other side of the mountain. The first of these was the discovery of gold in California in 1848. This discovery led to a great influx of people to California, and the state became a great center of population. The second was the discovery of gold in Colorado in 1859. This discovery led to a great influx of people to Colorado, and the state became a great center of population. The third was the discovery of gold in Nevada in 1859. This discovery led to a great influx of people to Nevada, and the state became a great center of population. The fourth was the discovery of gold in Idaho in 1860. This discovery led to a great influx of people to Idaho, and the state became a great center of population. The fifth was the discovery of gold in Montana in 1862. This discovery led to a great influx of people to Montana, and the state became a great center of population. The sixth was the discovery of gold in Wyoming in 1869. This discovery led to a great influx of people to Wyoming, and the state became a great center of population. The seventh was the discovery of gold in Utah in 1871. This discovery led to a great influx of people to Utah, and the state became a great center of population. The eighth was the discovery of gold in Arizona in 1876. This discovery led to a great influx of people to Arizona, and the state became a great center of population. The ninth was the discovery of gold in New Mexico in 1878. This discovery led to a great influx of people to New Mexico, and the state became a great center of population. The tenth was the discovery of gold in Texas in 1880. This discovery led to a great influx of people to Texas, and the state became a great center of population.

The discovery of gold in California in 1848 led to a great influx of people to California, and the state became a great center of population. The discovery of gold in Colorado in 1859 led to a great influx of people to Colorado, and the state became a great center of population. The discovery of gold in Nevada in 1859 led to a great influx of people to Nevada, and the state became a great center of population. The discovery of gold in Idaho in 1860 led to a great influx of people to Idaho, and the state became a great center of population. The discovery of gold in Montana in 1862 led to a great influx of people to Montana, and the state became a great center of population. The discovery of gold in Wyoming in 1869 led to a great influx of people to Wyoming, and the state became a great center of population. The discovery of gold in Utah in 1871 led to a great influx of people to Utah, and the state became a great center of population. The discovery of gold in Arizona in 1876 led to a great influx of people to Arizona, and the state became a great center of population. The discovery of gold in New Mexico in 1878 led to a great influx of people to New Mexico, and the state became a great center of population. The discovery of gold in Texas in 1880 led to a great influx of people to Texas, and the state became a great center of population.


In 1885 the names of the two principal authors of the
 first edition of the book were published in the New York
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for a very long time pursued a selfish and disloyal policy. It was something new and something that appealed to a deep-rooted feeling in the hearts of the people to see a large outlay of this kind. It went far to prove that the professions of disinterestedness on the part of Nobunaga and Hideyoshi were more than mere idle words.

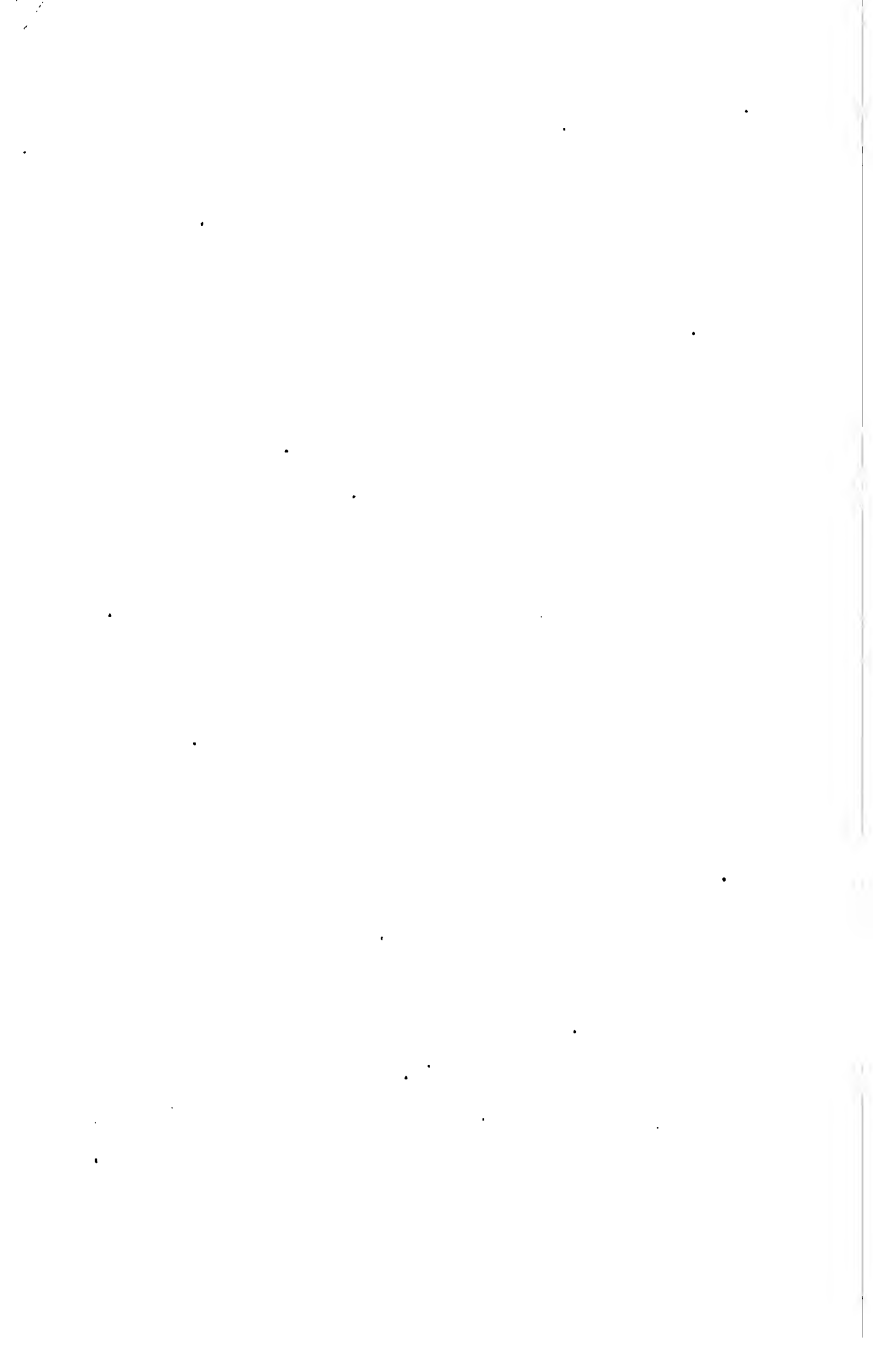
The repairs being finished, Nobunaga returned to Gifu, leaving Hideyoshi in charge of the capital.

CHAPTER V.

N the eight month of the twelfth year of Eiroku [A. D. 1569], a messenger from Takigawa Kazumasa* arrived at Gifu and announced that a favourable time had at last come for the subjugation of the whole of Ise. Hideyoshi was summoned from Kyōto, and he and Nobunaga, at the head of fifty thousand men, marched to that province and, commencing with the castle of Asaka, subjugated the whole of Ise. The only difficulty they had was with Masatomo Kusunoki. He held out to the very last, and by clever tactics and bold fighting worked terrible havoc in Nobunaga's army. While in command of his castle he knew not what it was to encounter defeat. It was only after the rest of the province had yielded that he quietly withdrew from Yada and retired to a neighbouring monastery.

Enraged by the slaughter of his troops that Masatomo had caused, Nobunaga purposed killing him. But Hideyoshi dissuaded him from doing so, urging that the efforts that Masatomo had made to

* *Vide supra*, p. 189.



save his native province from a foreign yoke were most praiseworthy. "What we admire among ourselves we ought to admire in others," remarked Hideyoshi. "To fight for his lord to the last, and when others fall away still to remain loyal—this is what we desire in a servant. Far be it from us to visit with punishment in others what we esteem and reward among ourselves. If you kill Masatomo you will seriously injure your reputation thereby."

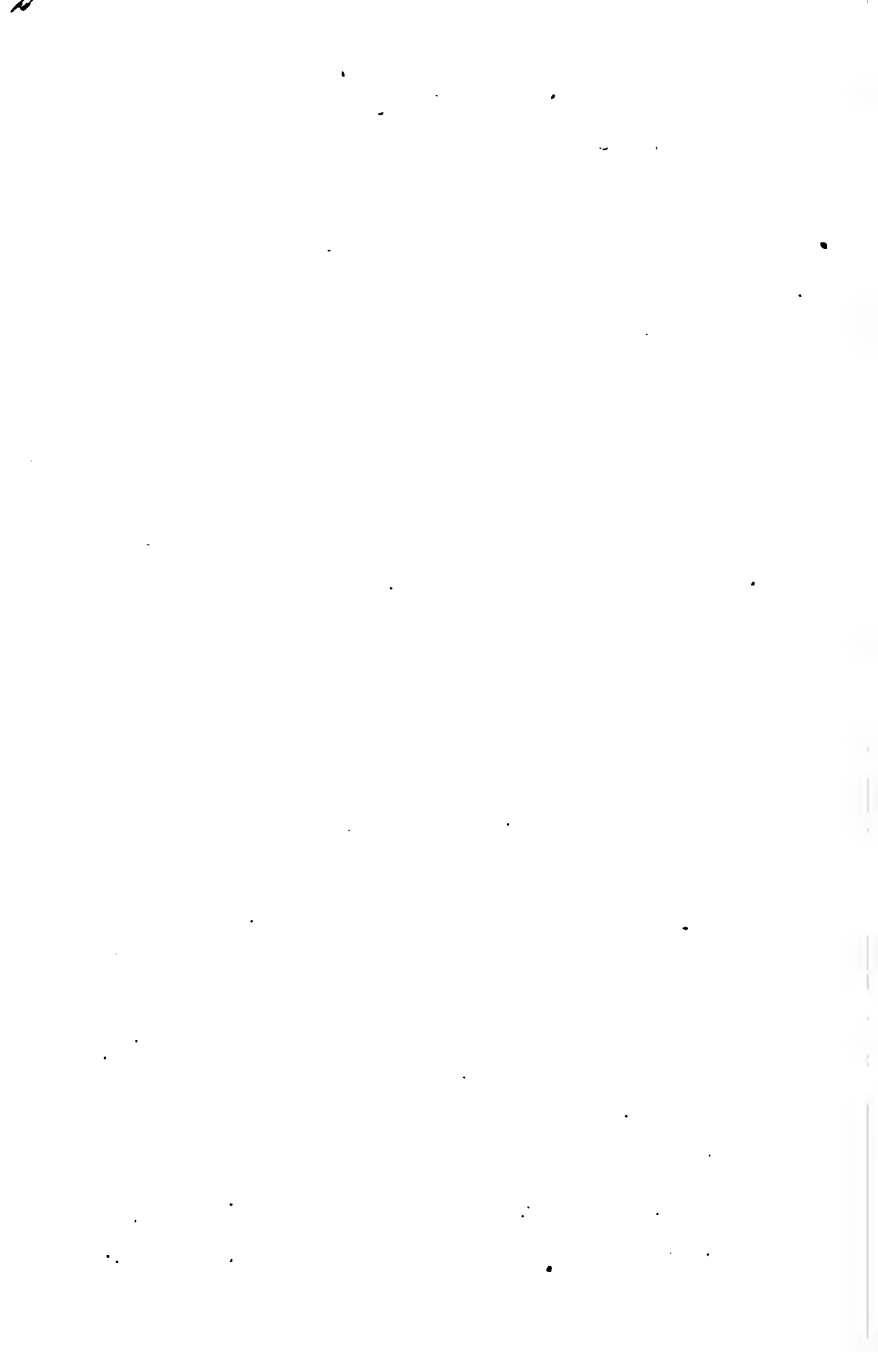
Nobunaga, whose impulsive nature and strong passions were often too much for him, found it hard to desist, but eventually yielded to Hideyoshi in this as in so many other things. The fact was that Nobunaga was beginning to feel that Hideyoshi's assistance was indispensable to him.

The way in which the spirit of his ancestors manifested itself in Masatomo's action on this occasion is no less interesting than instructive. One is reminded of the words that, shortly before his death, his illustrious ancestor Masashige addressed to his son Masatsura:—"For the sake of keeping yourself out of danger's way, or of reaping some poramtel advantage, on no account are you to submit to Takauji. By thus doing you would bring reproach upon our name. *While there is still a man left who belongs to us, let our flag be hoisted over the*

battlements of Mount Kongō as a sign that we are still ready to fight in the Emperor's cause."

It was the year of our Lord fifteen hundred and seventy when a change of era was commemorated at Kyōto with great rejoicings. Nobunaga made it an excuse for marching a large body of troops to the capital. He had another object in appearing at the head of an army on this occasion. He intended to attack Asakura Yoshikage, the lord of Echizen. This nobleman had treated the new Shōgun with stolid indifference. He had been remonstrated with, but all to no purpose. Nobunaga, whose one object was the extension of his own dominion, made this a plea for making war on Yoshikage. Before starting for the war, in an address to the troops, he set forth the *prima facie* cause of the expedition against Yoshikage, and exhorted his men to fight manfully for the Shōgun and the Emperor.

In those days the most elaborate system of espionage was practised in every province of the empire, so that no event of any importance was hidden from those whom it concerned longer than was required for swift-footed messengers to bear the news from one place to another. Consequently Yoshikage was aware that Nobunaga had taken umbrage at his non-





appearance at Kyōto and that he intended before long to make war on him. The news of his having arrived in Kyōto with a large army had reached Echizen in time to admit of the most elaborate preparations for the coming contest to be made.

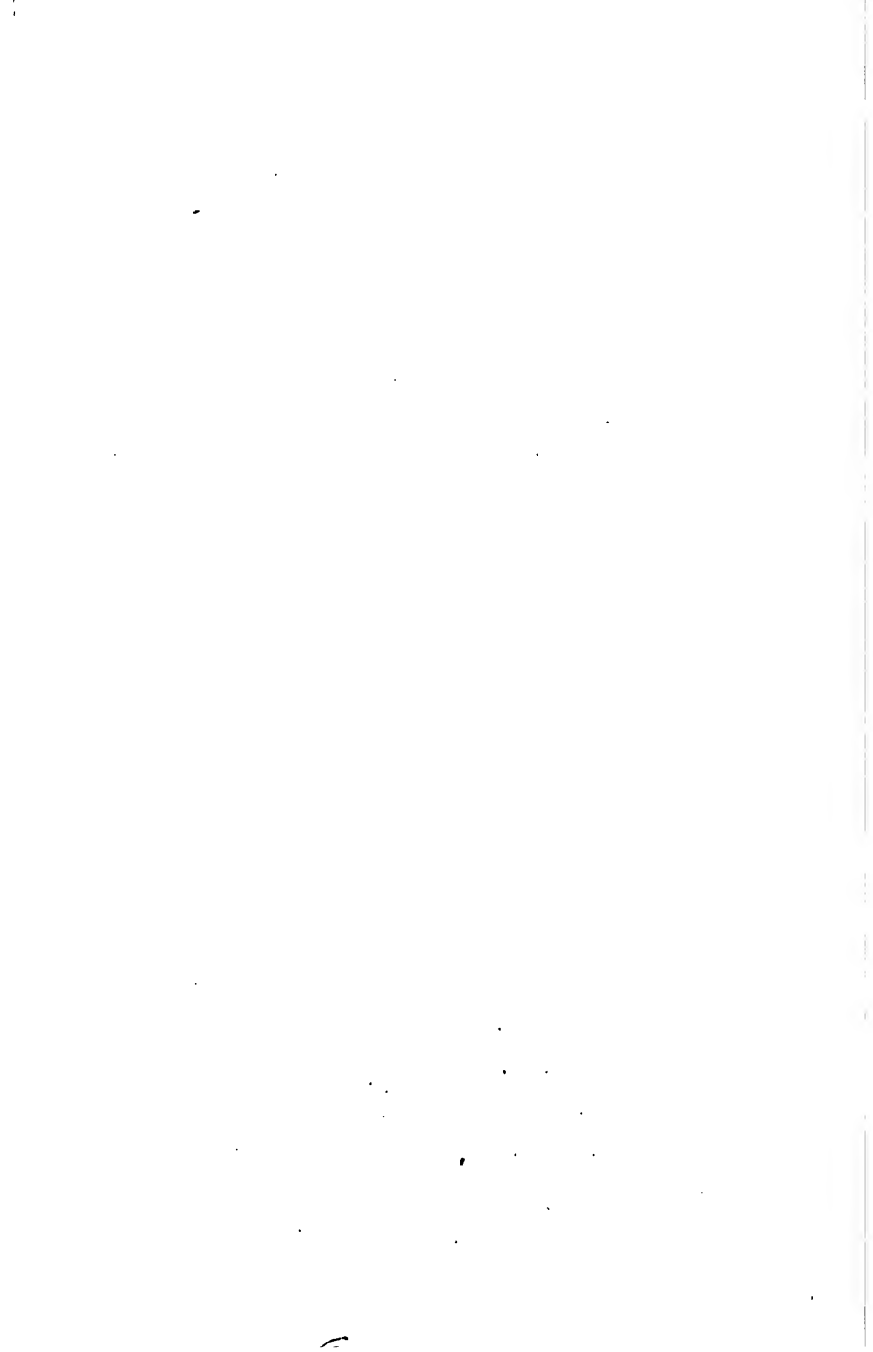
The castles of Tezutsugamine and Kanagazaki, as being likely to be the first attacked, were carefully fortified, strongly garrisoned, and placed in charge of two extremely able generals. But despite all the precautions taken, through the military prowess of Hideyoshi, these two castles fell into the hands of Nobunaga. The garrison of Tezutsugamine was cruelly massacred. Kanagazaki capitulated and the lives of its brave defenders were spared.

After such an auspicious commencement Nobunaga expected to march through the province carrying everything before him. But at this juncture he was destined to meet with a sudden check. Asai Nagamasa was on very friendly terms with Yoshikage, so much so that one of the conditions of the assistance promised to Nobunaga on the occasion of the interview of which we have given an account* was that Nobunaga should not fight against Yoshikage. The war thus suddenly undertaken, without consultation with Nagamasa, and in direct violation of the agreement made

* *Vide supra*, p 200 *et seq.*

with him, would of itself have been sufficient to stir up the enmity of this baron against Nobunaga. But there existed another source of discord between them. Nagamasa's troops had taken part in the repair of the Emperor's and the Shōgun's palaces in Kyōto, and while engaged in this work on one occasion were so incensed by the air of superiority with which they were treated by Nobunaga's men that they openly attacked them. The disturbance was put down by Hideyoshi; but ill-feeling still wrangled in the breasts of Asai's followers, and they were eager for a brush with Nobunaga's troops, being confident that they could take the conceit out of them. When then the two above-mentioned castles had fallen and Nobunaga was advancing to attack the adjacent strongholds, he suddenly found himself hemmed in between two enemies, for Nagamasa with a large army had encamped between him and Kyōto, with the intention of cutting off his retreat.

Tokugawa Ieyasu was with Nobunaga on this occasion. He had, by invitation, marched troops to the assistance of his friend and ally. His experience in war and general shrewdness rendered him an invaluable friend in such an emergency as the present. When consulted by Nobunaga as to the best course to be followed, Ieyasu said:—"My advice is that you





return to Kyōto as rapidly as possible.* If you are prompt in starting, I don't think you have anything to fear from Asai, as he is very deliberate in his actions. If you will appoint some one to act in concert with me here, I will undertake to cover your retreat."

"You are a visitor," replied Nobunaga. "I could not possibly impose on you such an arduous task."

"Never mind that;" rejoined Ieyasu. "The circumstances are peculiar. It does not do to stand on ceremony on such occasions as this."

"We will see what the generals say to these proposals," said Nobunaga. And, hastily calling a council of war, he consulted the various generals as to the course to be pursued. They all saw the wisdom of the advice given by Ieyasu; but on Nobunaga's asking who was willing to undertake the keeping of Asakura's army at bay while Nobunaga was retreating, at first no one volunteered.

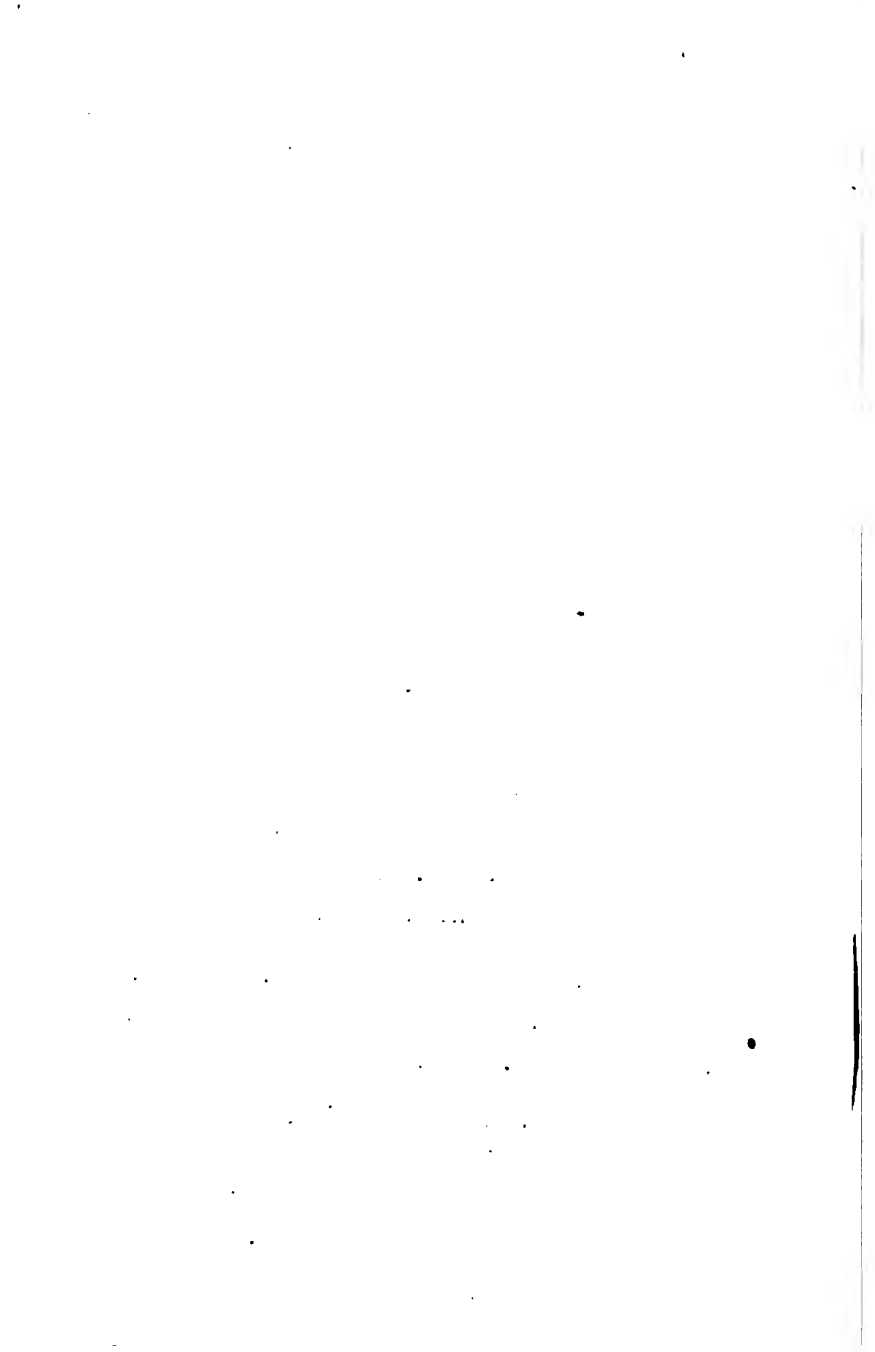
Before the council rose, a messenger arrived to say that Asakura was approaching at the head of a large army. Hideyoshi advised that Nobunaga's flag be kept flying in the midst of the main army, in order to attract the whole of Asai's forces to it, while Nobunaga was

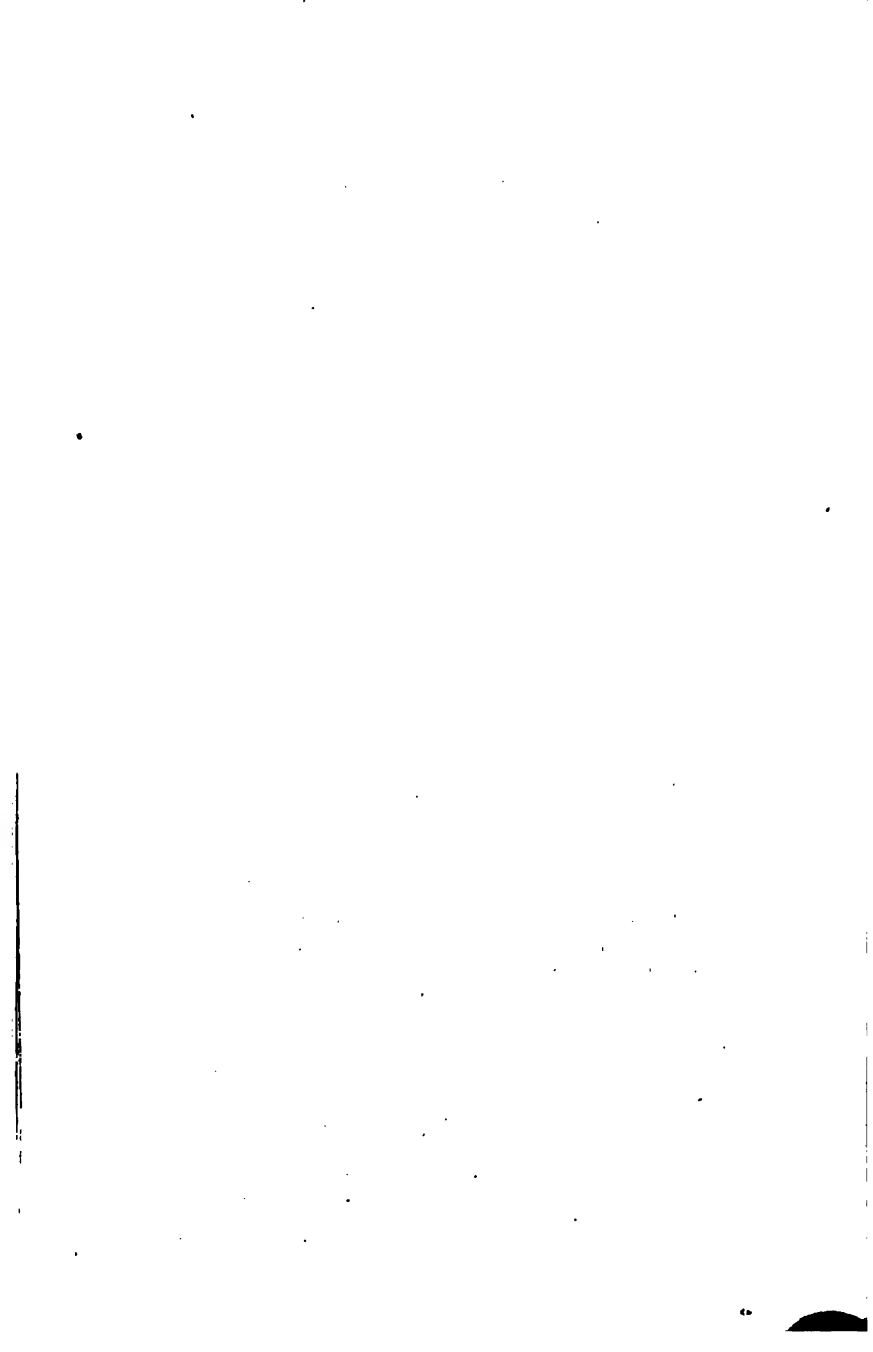
* The reason for giving this advice was that there was imminent danger of Asai's entering Kyōto, seizing the Shōgun, and assuming the control of affairs.

retreating. He himself volunteered to do battle with Asakura. So there being no further cause for delay, Nobunaga started for the capital, which he reached without mishap.

Hideyoshi now commenced to make elaborate preparations for meeting Asakura. His army only consisted of three thousand men. But knowing that in time of war semblances are often as effective as realities in leading a foe to take a false step and thus compass his defeat, Hideyoshi determined to make it appear as though he were at the head of a very large army. He erected a number of standards on the ramparts of the Kanagazaki castle, hung scores of flags on the trees that grew on the surrounding hills, and gave orders that at night fires should be lit at intervals, so as to look in the distance like the campfires of a vast number of troops. Then, dividing his men into three bodies, at dusk, he set out to meet Asakura's army.

In the meanwhile a messenger from Asai had reached Asakura, informing him of Nobunaga's retreat and urging the advisability of his rapid advance. Accordingly Asakura pushed on, and came in sight of the Kanagazaki castle just in time to see the lights and flags. "Surely we have been deceived," said he. "Nobunaga cannot possibly have withdrawn his men. The army





encamped yonder is an enormous one. Nobunaga's troops are elated with victory too. It would be madness to attack such a force in the dark. We will encamp here till the morning." At midnight it was reported to Asakura that the fires in the enemy's camp were being put out and that there seemed to be signs of sudden flight. Asakura decided to wait until daylight and then pursue the supposed fugitives.

When Asakura's men had thus been thoroughly thrown off their guard and when, fatigued with the long journey they had taken, they had fallen into a deep sleep, Hideyoshi suddenly attacked them. A panic ensued: the slaughter of Asakura's army was tremendous, and the spoils taken very large.

Hideyoshi now marched to Kyōto. Nobunaga had been extremely anxious about him, knowing what a large army he had to encounter. When he heard that he had not only come off victorious but had brought away a vast amount of spoil, he was overcome with delight and pronounced Hideyoshi to be a general who surpassed all his contemporaries.

Nobunaga was now anxious to follow up his victories by marching against Asai and Asakura again; but to this Hideyoshi objected. He advised Nobunaga's rapid return to Mino. Shōtei and Asai were, he said, both dangerous foes, who, if let alone, might combine with

Asakura, and in that case it was not improbable that the way to Mino would be blockaded, and that Nobunaga would find great difficulty in reaching his own castle. This advice Nobunaga followed. But he took the precaution of leaving the neighbourhood of Kyōto well guarded. Hideyoshi was appointed to take charge of the castle of Nagahama, to watch the movements of Asai, and keep the way clear for Nobunaga to go to Kyōto whenever he pleased; while Nagahara was guarded by Sakuma, and Chōkōji defended by Shibata.

Shortly after these arrangements had been effected, as anticipated by Hideyoshi, Shōtei took the field against Nobunaga with a large army. He besieged the castle of Chōkōji, of which Shibata was in command. After cutting off the water supply of the castle, Shōtei kept such a close guard over it that the garrison was reduced to great straits. Sally after sally did Shibata make on the foe, but all to no purpose.

Hideyoshi heard how things were going, but knowing how jealous Shibata was, deemed it unwise to give him any direct help. The course he took was to march to the castle that Shōtei had made his headquarters (Namazuye) and capture it.

In the meanwhile, Shibata was at his wits' end. Shōtei sent a messenger into the castle to propose that the garrison vacate it and go elsewhere. The messenger

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The only other (unnamed) student
 who told me he was interested in becoming a
 teacher was a black student who was a member of
 the Black Student Union. He told me that he was
 interested in becoming a teacher because he

was instructed to ask for water to drink, say some, wherewith to wash his hand's, say others. Shibata immediately saw what was the object or the request. So he ordered a large quantity of water to be brought, and instructed the bearer to throw away before the messenger's eyes such as was not used. On this being reported to Shōtei, he said:—"There is water enough in the castle, and hence it will hold out for a long time yet."

The distress of the garrison, however, grew worse and worse, till there were but a few gallons of water left. Shibata, seeing how things were, assembled his subordinate officers and addressed them as follows:—"You see to what straits we have been reduced. The water that is left cannot possibly last much longer. Even now we are obliged to confine ourselves to very small quantities. I have resolved to drink as much as I require and then to fight my way through the enemy's ranks or perish in the attempt. Those of you who are like-minded with me in this matter, drink to your hearts content. If we are to die, it is far better that we should die like brave knights in the heat of battle than wait here and starve to death."

To this proposal all agreed. The garrison drank as much as they required and then, after Shibata had

broken the jar which contained what water was left, and thus cut himself and his followers off from the only source of life that remained, he ordered the main gate of the castle to be thrown open; and the garrison marched out and attacked the enemy with all the resolution of men determined to win or die.*

The opposition that they encountered was tremendous. They fought bravely; but so numerous were their foes that they were beginning to despair of success, when suddenly Shōtei's army commenced to break up in confusion and gradually melted away. The precipitate retreat was caused by the news of the fall of the castle of Namazuye reaching Shōtei at that time. The help thus afforded by Hideyoshi enabled Shibata to return to[†] Chōkōji and resume the charge of the castle. Nothing could be more admirable than the way in which Hideyoshi acted on this occasion. It is on account of the light that the incident throws on his inner life, of the delicacy of feeling which is here displayed that we have ventured to give it in detail.

When Asai heard of Shōtei's reverses he was about to march to his assistance. But suddenly changing his

* History contains many parallels to this; perhaps none more remarkable than that furnished by the dauntless Earl of Warwick, "The last of the Barons," who slew his horse and fought to the death over the dead animal. In commemoration of the event recorded above Shibata was afterwards called Shibata the "Jar-breaker".

[illegible]

The following information was obtained from the records of the [redacted] Department of the Interior, Bureau of Land Management, regarding the [redacted] land grant to the [redacted] State of California.

[The remainder of the page contains extremely faint, illegible text.]

mind, he set to work to fortify his various castles, anticipating that the success of Nobunaga's arms against Shōtei would lead to his (Asai's) territory being attacked next. Hideyoshi perceived that Asai's forts were almost impregnable. So that rather than sustain the loss of time and men that any attempt to capture them would involve he preferred to try what stratagem would do. He sent Shigeharu to expostulate with Higuchi Samurobei, the governor of the castle of Kamakawa, who was well known to Shigeharu. Shigeharu, in advising Samurobei to espouse Nobunaga's cause, used the same arguments as had been used by Hideyoshi when remonstrating with him in Kurehara.*

Shigeharu was successful. Samurobei's conversion to Oda's cause led to the surrender of numerous other of Asai's castles that lay along the border-land between the provinces of Ōmi and Mino. But there still remained two formidable strongholds to block the way between Gifu and Kyōto. One being Otani and the other Yokoyama. The former was Asai's headquarters. To Otani with a large army Nobunaga marched. After setting fire to some of the houses and committing raids on the surrounding country, he proceeded to Yokoyama. Just as the assault of the castle was about to commence Ieyasu, at the head

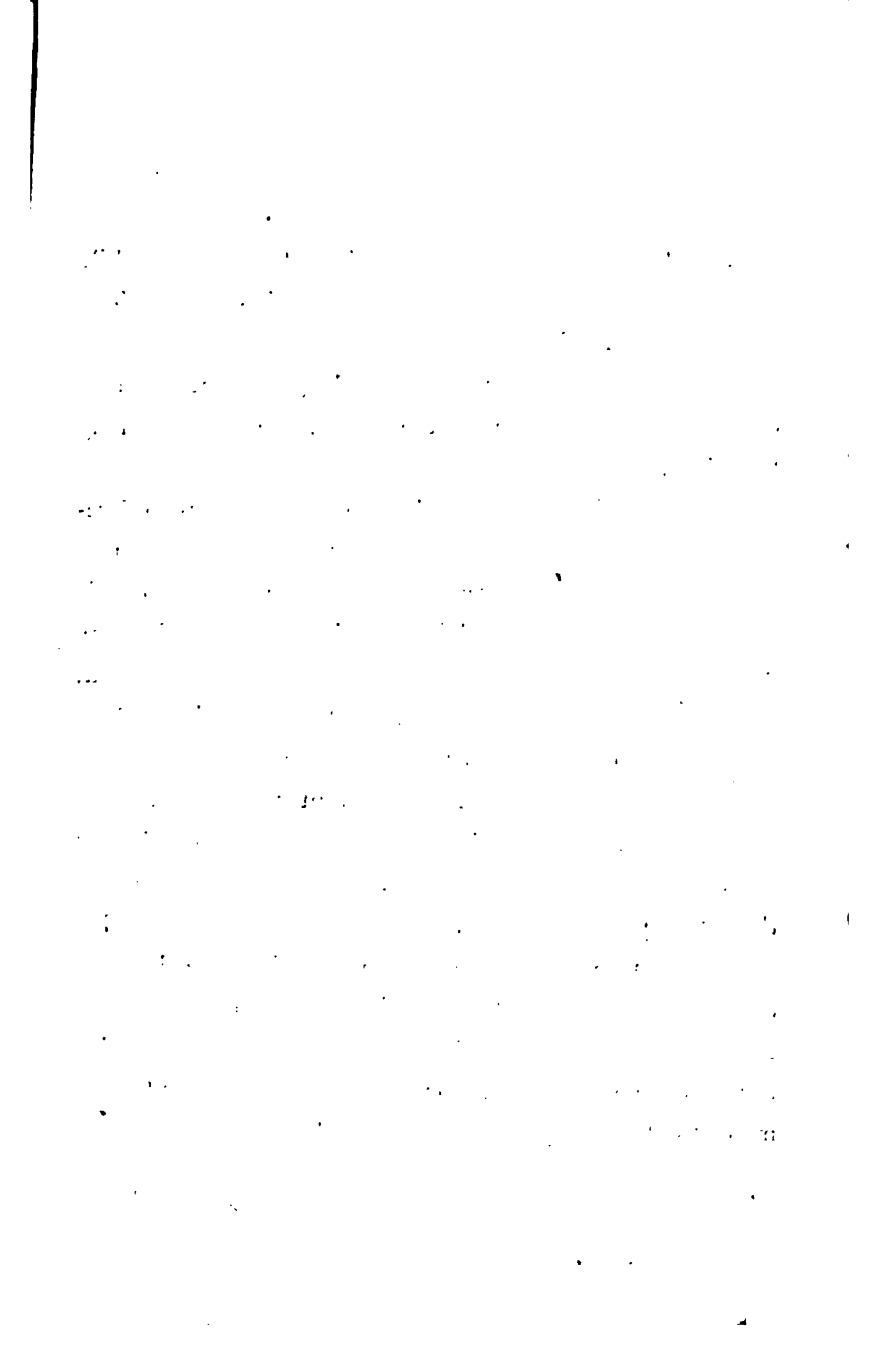
* *Vide supra*, p. 175 et seq.

of five thousand men, in fulfilment of a previous agreement, made his appearance. The assault was commenced and carried on continuously for three days and three nights; but so bravely was the castle defended that the assailants made no impression whatever. Distressed beyond measure, the besieged sent messengers to Asai asking for help. Asai sent the messengers on to Asakura. He, after his dilatory fashion, was an immense time in moving. The allied forces did their very best to capture the castle before Asakura had time to arrive, but were unsuccessful.

Late one night, after Nobunaga had retired to rest, Hideyoshi came hastily into his tent and announced that Asakura's army was encamped within sight of the castle, and argued that as doubtless they were meditating an attack on the following morning, it would be well to forestall them by marching out to meet them. To this Nobunaga agreed: and the next morning there ensued one of the great battles of Japanese history. Asai had marched an army to Otani to join Asakura, and so Oda and Ieyasu found themselves confronted with the allied forces of these two powerful barons.

With the Anegawa between them the two armies commenced the battle at early dawn, Oda engaging Asai and Ieyasu Asakura. Asai and Asakura's

the same time, the fact that the same person can be both a subject and an object of a relation, and that the same relation can be both a subject and an object of a relation, is a fact which is not captured by the traditional logic. This is because the traditional logic is based on the assumption that the subject and the object of a relation are distinct entities, and that the relation itself is a distinct entity. However, in the modern logic, the subject and the object of a relation are not necessarily distinct entities, and the relation itself is not necessarily a distinct entity. This is because the modern logic is based on the assumption that the subject and the object of a relation are the same entity, and that the relation itself is the same entity. This is a fact which is not captured by the traditional logic, and it is this fact which is the basis of the modern logic.



men doubled in number those of their opponents. For a time the conflict was doubtful, but after a while victory crowned the efforts of Oda and his allies. The slaughter of Asai and Asakura's men was great, there being no fewer than three thousand killed and wounded,* and no less than ten noted generals among the slain.

Among Asai's retainers there was no one who foresaw the course events were taking as clearly as Endo Kiemon. We have already given an account of his attempt on Nobunaga's life.* Subsequent to that he had advised his master to make peace with Nobunaga, feeling sure that this was the only chance he had of saving his house from ruin. But these counsels had been spurned by Asai. Kiemon went to the battle of the Anegawa with the determination to take the life of Nobunaga if this were possible. The care with which this baron was guarded, however, frustrated all his efforts to accomplish this purpose during the heat of the battle. When he perceived that his side was defeated, Kiemon resolved that rather than retreat with the rest he would make one last attempt to save his master's house by assassinating the man who was

* The numbers given in the native histories being so unreliable, we have as a rule omitted them from this work.

* *Vide supra*, p. 202 *et seq.*

effecting its ruin, so, disguising himself, he mixed with Nobunaga's men, and when the battle was over and, agreeable to the custom of those days, an examination of the heads of the prominent men slain was taking place, after having, as he thought, rendered his identity undiscoverable by smearing his face all over with blood, he took one of the heads that lay near and was making his way to Nobunaga's side with it when he was accosted by Shigetomo (Shigeharu's son). "Who are you that carries a head there? What do you mean by approaching so near the baron?" asked Shigetomo.

"The head that I carry," replied Kiemon, "is no ordinary one. I must go in person to the baron and explain whose head it is."

Thus saying, he was advancing to the spot where Nobunaga stood when he was seized by Shigetomo. Perceiving that his chance was gone, Kiemon hurled the head with all his might at Nobunaga, and then turned on Shigetomo. Kiemon was old and his heart heavy with despair, while Shigetomo was an active and a skilled swordsman; so, after a few passes, Kiemon was cut down and slain.

The winning of this battle enabled Nobunaga to capture the castle of Yokoyama with ease. Hideyoshi was in favour of attacking Otani at once,

1. The first step is to identify the problem or question that needs to be addressed. This involves understanding the context and the specific requirements of the task.

2. Next, it is important to gather relevant information and data. This can be done through research, consultation with experts, or by analyzing existing resources.

3. Once the information is gathered, the next step is to develop a plan or strategy. This involves breaking down the problem into smaller, manageable parts and determining the best approach to solve each part.

4. After the plan is developed, the next step is to implement the solution. This involves putting the plan into action and monitoring the progress to ensure that the solution is effective.

5. Finally, it is important to evaluate the results of the solution. This involves comparing the actual outcomes with the expected results and identifying any areas for improvement.

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took advantage of Nobunaga's difficulties to stir up an insurrection among the peasants of his neighbourhood. Hideyoshi, with such a force as he could muster, cut his way through Shōtei's forces and joined Nobunaga. Asai and Asakura's forces, though well supplied with provisions by the priests, whose number and resources in those days were such as to render the victualling of an army a comparatively easy task, with winter staring them in the face and the mountain well guarded by their foes, were in anything but an enviable position. Consequently they sued for peace. For some time Nobunaga was relentless. He desired to see them utterly exterminated. But at last, through the intercession of Yoshiaki, a treaty of peace was arranged, and Asai and Asakura were allowed to return to their own dominions.

This policy was deemed by Hideyoshi to be, under the circumstances,* the only feasible one, but nevertheless he very much regretted that another opportunity of overthrowing Asai and Asakura had been allowed to slip by. He returned to his castle (Yokoyama) and determined in his own mind that he would devise some plan for compassing the ruin of these two power-

* The fact was that Hideyoshi foresaw that the occupying of Hieizan for the purpose of preventing the escape of the enemy during the depth of winter would be no easy matter without the assistance of the priests, and this assistance was not to be procured at any price.

ful barons before many months were past. Since peace had been concluded by the Shōgun's command, Hideyoshi knew that it would ill become Nobunaga to be the first to break it. There was, however, one feasible plan; which was to do something to incense Asai and incite him to commit a breach of the peace. Hostilities once commenced, nothing short of the total destruction of Asai should induce him to desist.

In effecting this, he thought the best plan would be to win over to Nobunaga's side the most powerful of the followers of Asai. So he sent one of his friends to Isono Hidemasa Tanba-no-Kami, the governor of the castle of Sawayama, a knight of far-famed renown. This friend was instructed to inform Hidemasa that his military powers and superior attainments were well known to the Shōgun and that the latter had often spoken in the highest terms of him, and to ask him whether it would not be well for him to become one of the Shōgun's immediate attendants, and thus hand down an honourable name to posterity. As for Asai, of course he could not well object if the wish to employ Hidemasa were once expressed by the Shōgun himself. "Here," said Hideyoshi, "is an opportunity for distinguishing yourself that will not be likely to occur again."

Hidemasa was well aware that Nobunaga's power in the surrounding country was something enormous,

and having no great respect for Asai and foreseeing that he could not maintain his independence much longer, he agreed to the proposal.

Nobunaga was now informed that Hidemasa was willing to subject himself to him, provided he was appointed to be one of the immediate attendants of the Shōgun.

Nobunaga at first demurred at this condition of submission, but on receiving from Hideyoshi a minute account of the object of the whole plot, he agreed to Hidemasa's being removed to the castle of Takashima, near Kyōto, and to his assisting in the defence of the Shōgun.

Hidemasa, delighted with this arrangement, lost no time in moving into his new castle, and Niwa Nagahide was appointed to take command of Sawayama. The news of Hidemasa's perversion spread far and wide, and several other governors of castles in Asai's dominions were led to follow his example.

Enraged by this proceeding, Asai determined to make war on Nobunaga, but before doing so sent a messenger to Yokoyama to inquire of Hideyoshi the reason for the action that had been taken. To whom Hideyoshi replied:—"Your inquiry, though seeming at first sight to be called for, in reality is not so. Since Nobunaga is acting under the immediate orders of the Shōgun, whatever he does, you may depend upon it,

is not done on his own responsibility. You have had sufficient proof that Nobunaga has the most profound regard for the Shōgun's wishes in all matters. To quote but one instance, not long since when at war with your master and Asakura, much against his will, he agreed to terms of peace.

"As regards Hidemasa's vacating Sawayama and taking up his quarters in Takashima, it was done agreeable to the orders of the Shōgun. Are we not all servants of the Shōgun? Since a peace has been concluded between us, it ill becomes us to look on each other as enemies and object to this or that person being taken into the immediate employ of the Shōgun. The placing of troops in Sawayama too was in obedience to the command of Yoshiaki. Of course the castle could not be left unguarded, and so we quartered troops there. Other castles were similarly vacated by their governors, and to prevent their becoming the strongholds of highway-robbers, we garrisoned them. You misinterpret all this and accuse us of seizing your castles. This is no other than impugning the honesty of men in the immediate employ of the Shōgun, and shows that you want to concoct a pretence for making war on us. Your thus standing in judgment on the acts of the Shōgun is an insult offered to his flag for which we might with reason call upon you to atone."

This was all reported to Nagamasa, who immediately discerned its import. "Hideyoshi is trying to make fools of us," said he, boiling over with rage. "'The first to move are the first to subdue; the slowest to move are the soonest subdued.' We had better take the initiative and attack them."

Nagamasa forthwith laid siege to the castle of Kamanoha. Hideyoshi marched to the relief of this castle and raised the siege. From this time Nagamasa and Nobunaga were continually at enmity with each other. The latter made constant raids on Nagamasa's territory and this, added to Hideyoshi's successful attempts at perversion,* had the effect of lessening the extent of Nagamasa's territory every day.

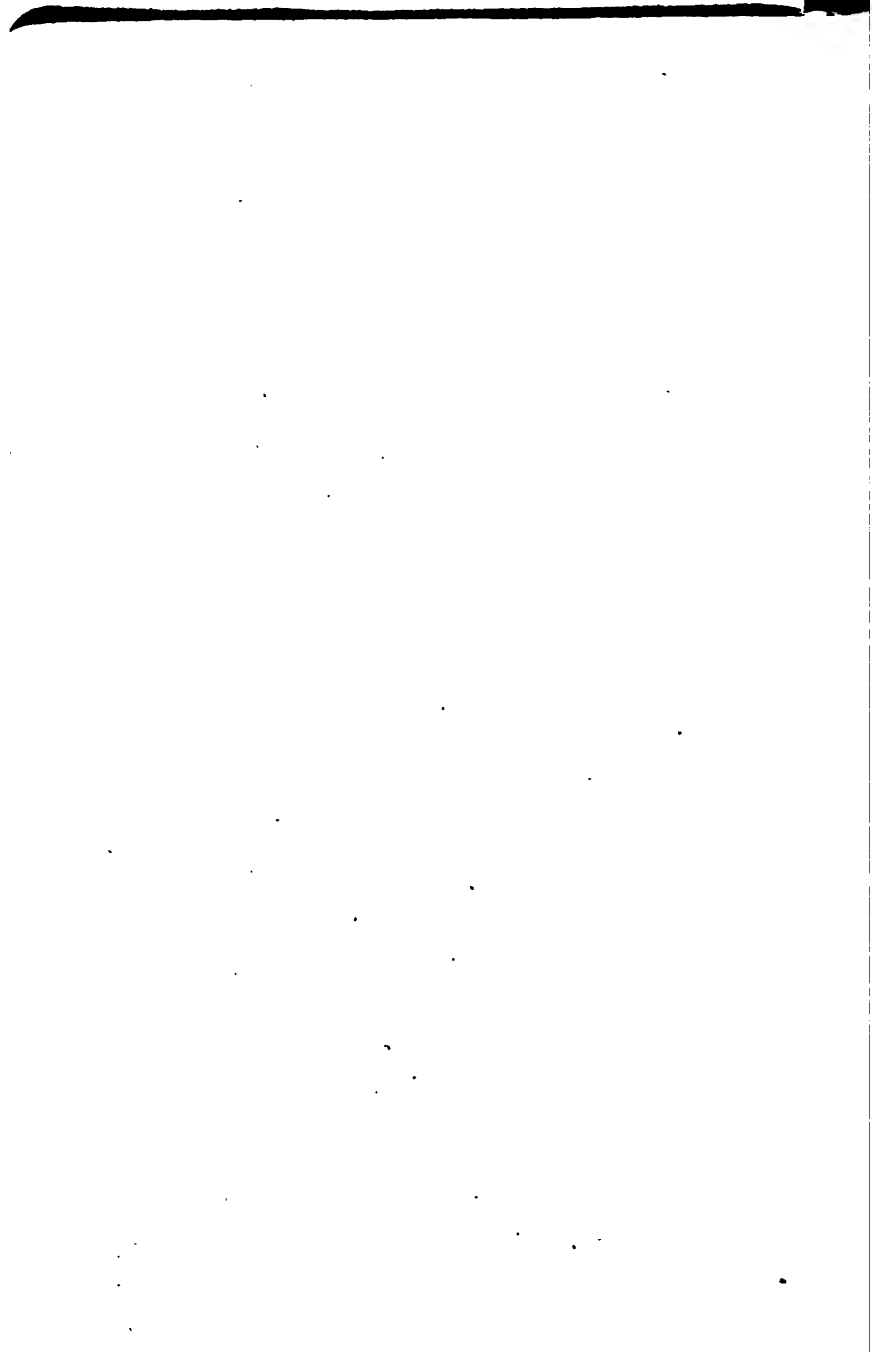
In the meanwhile events were occurring which betokened the approach of a great political crisis. With such powerful barons as Uesugi Kenshin, Takeda Shingen, Hōjō Ujiyasu and Mōri Terumoto in the country, it was not to be supposed that Nobunaga's usurpation of power in the capital would be regarded with anything but envious eyes. Such barons considered themselves superior to Nobunaga in military prowess and in general ability, and they inwardly resented his assumption of authority over them by forcing the Shōgun to bow to

* Such men as Miyabe Tenshō and Temba Yoshitsugu gave in their allegiance to Nobunaga at that time.

his counsels. Hitherto, however, they had been prevented from moving. The three great barons of the eastern and north eastern provinces, Kenshin, Shingen and Ujiiyasu had been constantly engaged in war with each other and their military strength was too nicely balanced to admit of either one of them leaving his dominion and marching to Kyōto. And as for Terumoto, to say nothing of his inferiority to his grandfather in personal qualities and his lack of experience in war, before reaching Kyōto he would have had to fight with and overcome certain foes that lay between him and the capital.

Yoshiaki who, as the bust that is still to be seen in the Tōji-in, Kyōto, indicates, being a man greatly given to sensual indulgences of all kinds, resented any interference or reproof on the part of Nobunaga. But Nobunaga was not the man to spare reproof when he thought it was called for. This gradually led to Yoshiaki's wishing to be rid of a baron who exercised such a severe restraint on him. So he secretly despatched letters to the above-mentioned great barons urging them to make war on Nobunaga. No one, however, but Shingen responded to the call.

In the meanwhile Hideyoshi sent a letter to Nobunaga urging the importance of his not resenting the treatment he had received from the Shōgun before





making an attempt to conciliate him, on the ground that Nobunaga's success depended very much on his adopting as far as possible a regular method in acquiring dominion. Hideyoshi maintained that it was most desirable that every fresh step should be taken in the Shōgun's name. He advised Nobunaga to acknowledge that he had not treated Yoshiaki with sufficient deference, and to ask his forgiveness for past shortcomings.

This counsel was followed: but it produced no effect on Yoshiaki; in fact, it seemed to precipitate hostile action, for he at once erected fortifications and stored provisions in Ishiyama and Katata, intending to prevent Nobunaga's entering Kyōto. Nobunaga ordered the demolition of these forts immediately and, marching to Kyōto, besieged the Shōgun in his castle of Nijō. Whereupon the Shōgun promised to desist from further opposition to Nobunaga.

Nobunaga had only been in Gifu a few months, however, when it was reported that the Shōgun had again mustered an army and was making various preparations for further hostilities. Again Nobunaga set out for Kyōto. Hideyoshi, hearing what had occurred and fully realising the importance of the occasion, left his castle in charge of Shigeharu and hastened to meet Nobunaga at Sawayama. "May

I ask," commenced Hideyoshi, "in what way you propose to act on reaching the capital?"

"I propose to depose the Shōgun," replied Nobunaga. "But as regards his life, I can not settle anything till I reach the capital and see how things are. The Shōgun has brought ruin on himself. Originally consigned by the circumstances in which he found himself to a life of seclusion, he was placed in power by my exertions. I it was who withstood the murderers of his brother. I went even to the extent of building his palace for him. Instead of recognising these services, he makes war on me, issuing commands to his subjects to combine against me. On his profession of repentance I inflicted no punishment on him, but only to find, as you perceive, that he makes further preparation for my destruction. Is not this past all bearing?"

"What you say is very reasonable," replied Hideyoshi. "Nevertheless, you will do well to take into consideration what is likely to be the effect on your own future of the course you propose. Supposing, for instance, that your rough treatment of the Shōgun should lead him to commit suicide, you would immediately be branded with the disgrace of the servant that has slain his master. You would lose all the popularity you now possess and the combination against you throughout the country would be insurmountable."

"Of all this I am aware," replied Nobunaga. "You can return to your castle. Situated as it is so near Asa, it will need all your vigilance to keep it from being captured."

Hideyoshi was afraid to trust his master to act alone on so important an occasion, and so requested to be allowed to accompany him to Kyōto. To this Nobunaga reluctantly agreed. They marched to the capital and immediately deposed the Shōgun, but not in a way calculated to exasperate him. He was conveyed to Wakae; in which place he lived in retirement for some little time, after which he was sent to Kii where he passed the rest of his days in obscurity.

From that time Nobunaga assumed in his own person the control of government affairs and issued decrees in the Emperor's name. The events just described took place in the seventh month of the first year of Tenshō [A.D. 1573].

In the meanwhile Asai, hearing of the death of Shingen, and seeing how fruitless all the efforts that had been made to stay the growing power of Nobunaga had proved, felt convinced that nothing could avert his final overthrow. Nevertheless he was not disposed to act on the advice of his friends and come to terms with Nobunaga. He was one of those men to whom death seems preferable to the obloquy

of subjection to a foreign yoke. Among his retainers there were some who, failing to see the use of continuing to adhere to a falling house, joined Nobunaga; others there were who felt it beneath them to serve a second master, and who consequently either retired to the mountains, died in battle, or committed suicide. Hideyoshi did his very best to induce the principal retainers and associates of Asai to subject themselves to Nobunaga. With some he was successful. Among those who joined Nobunaga through his efforts at that time was Hineno Bitchū-no-kami.*

Nobunaga was not more than a few days in Gifu before the movements of his foes again demanded his leaving it at the head of an army. He marched to Yamada in Ōmi. Asai's army was encamped at a little distance at a place called Yake-o, not far from this, at Ōtake, was quartered a large contingent of troops belonging to Asakawa. Asakawa himself left his castle at the head of twenty thousand men for the purpose of succouring this contingent.

Hideyoshi felt confident of victory over these numerous foes; but he was desirous of obtaining it with as little bloodshed as possible. He induced

* Bitchū-no-Kami was originally the retainer of Saitō Tatsuoki, but on the decline of Saitō's power he left him and became a dependant of Asai. He was in the temporary employ of the latter baron when induced to join Nobunaga.

• *Journal of the American Academy of Child and Adolescent Psychiatry*, 1999, 38(12):1367-1374.

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the governor of the castle of Yake-o to submit to Nobunaga, and using his men as his guides he proceeded to Ôtake and, by a desperate attack on the castle on a wet windy night, succeeded in taking it. Sparing the life of its governor, he employed him as a means of inducing his master (Asakura) to take a step that brought about his ruin. This general was instructed by Hideyoshi to urge the advisability of Asakura's immediate retreat to his own dominions and of his fortifying himself there. Asakura acted upon this advice. Hideyoshi collected a large force, and, with Nobunaga himself in command, attacked the retreating army at Tonegawa. Taken unawares, the carnage in Asakura's army was fearful; no less than twenty three generals and two thousand men being slain on this occasion. Saitō Tatsuoki, who had taken refuge with Asakura, lost his life on this memorable night.

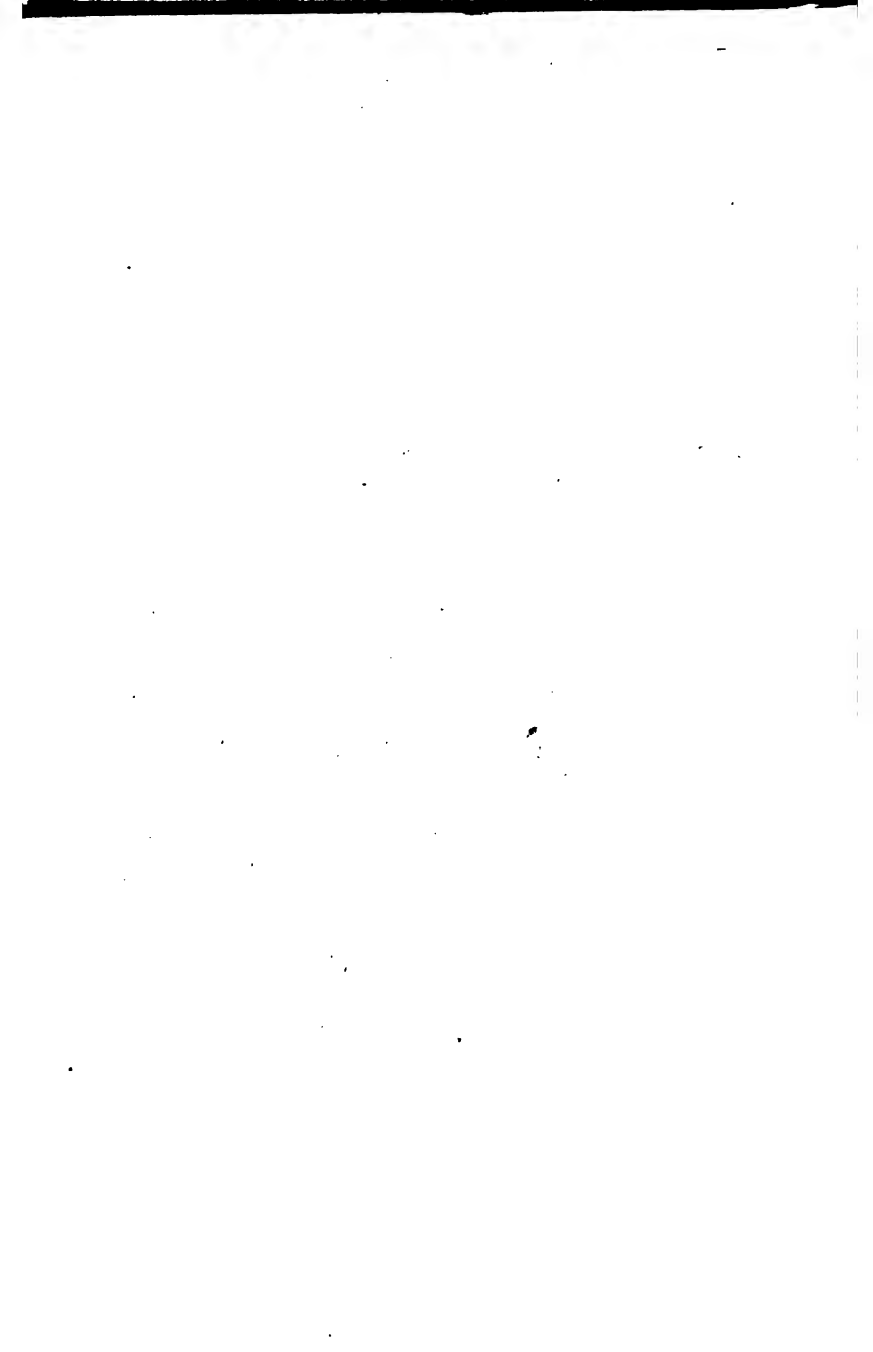
Asakura hastened back to his castle only to find that its defence was an impossibility. His best generals had been slain and his men scattered hither and thither. He therefore fled to Ôno, where for some little time he remained in concealment. But the search for him was so strict that, to avoid being captured, he felt compelled to commit suicide. His death was no sooner announced than his dominions fell into the hands of Nobunaga.

Nobunaga now marched into Ōmi and attacked Asai in his castle of Ōtani. The castle was taken, and, father and son dying by their own hands, Asai's extensive territory came under Nobunaga's sway.

As a recognition of his eminent services on this occasion, Hideyoshi was made the lord of the whole of Asai's possessions, representing an annual income of 180,000 *Koku* which, added to that he already had, made him the master of 220,000 *Koku per annum*. He took up his residence in the castle of Ōtani, to which place he summoned his wife and relations.

The overthrow of Asakura and Asai was the turning point in Nobunaga's career and the making of Hideyoshi. During the three years that preceded this event, Nobunaga's peace had been constantly disturbed by the movements of these formidable foes. By their subjugation Hideyoshi won for himself an illustrious name and a position under Nobunaga which exceeded that filled by even Sakuma and Shibata. It was well known throughout the country at that time that Nobunaga's success was in a large measure the result of Hideyoshi's counsel, and it was foreseen that the fame of the retainer was destined sooner or later to eclipse that of his master.

Having reached this stage, a man of less wisdom and foresight than Hideyoshi might have been tempted





to make a short cut to unrivalled supremacy by refusing to submit to the dictation of the baron whose counsels he had guided so long. But Hideyoshi knew full well that what to his countrymen would appear a normal method of acquiring supreme power would prove in the long run the only successful method; that, in an age when the relations and the corollary duties of servants to their masters were so strictly defined and so stringently binding on all, any precipitancy on his part would only tend to create jealousy in Nobunaga and be interpreted by his fellow-barons as indicating that he was impatient of control, and thus would make the realisation of his schemes extremely difficult if not altogether impossible. No one understood better than Hideyoshi that the battle is not to the strong nor the race to the swift, but that victory is reserved for those who can wait. No one knew better than he that "there is a tide in the affairs of men, which taken at the flood, leads on to fortune." For this flood-tide he waited: with what result the next Part will reveal.



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how, after over twenty years search, during which, time after time, the hero of the tale was within an inch of losing his life, the slayer of his father was discovered, and how after, a desperate fight, he killed his foe, comforted the spirit of his deceased parent, and vindicated the honour of his clan.

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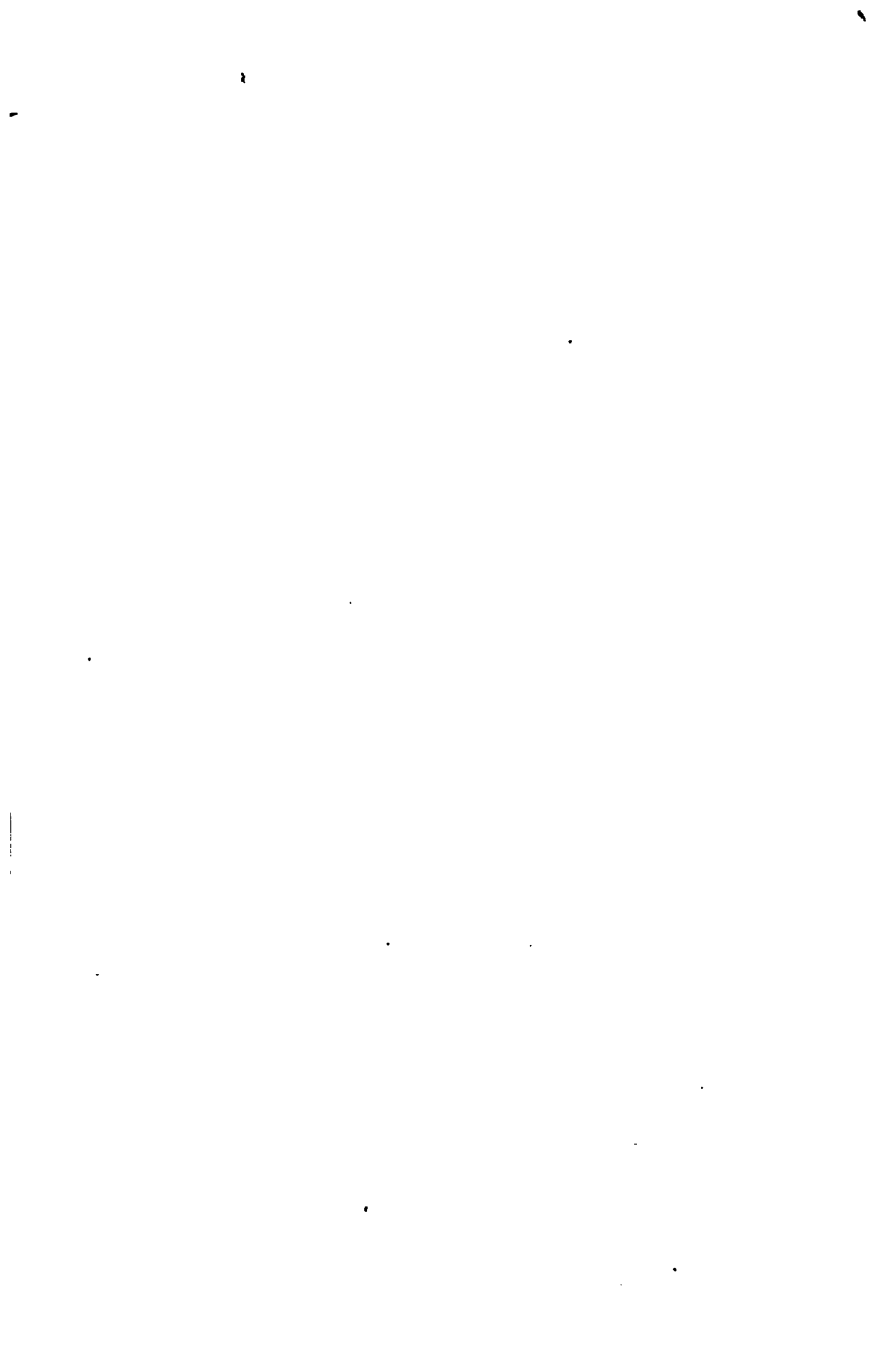
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PART IV.



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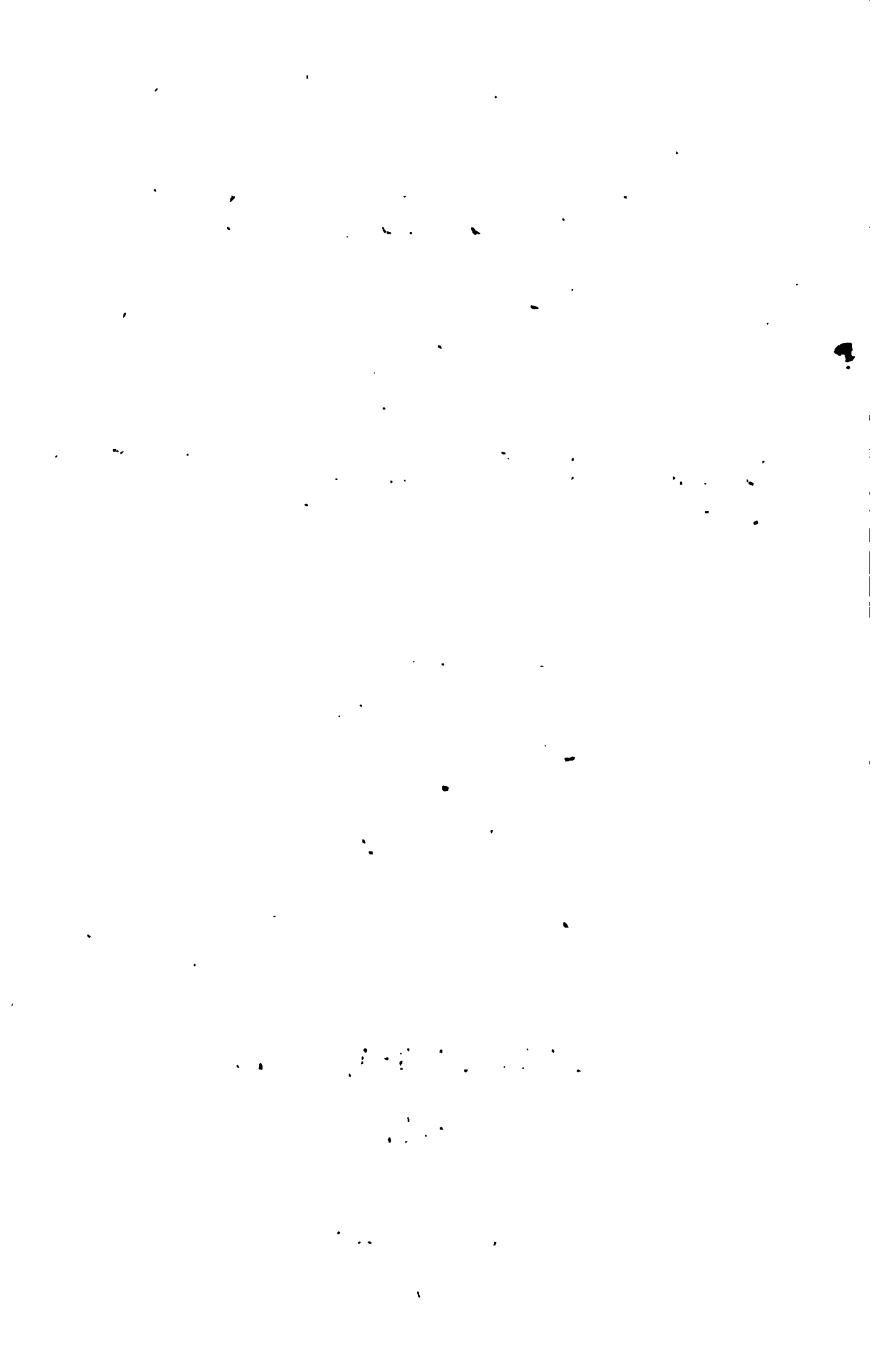
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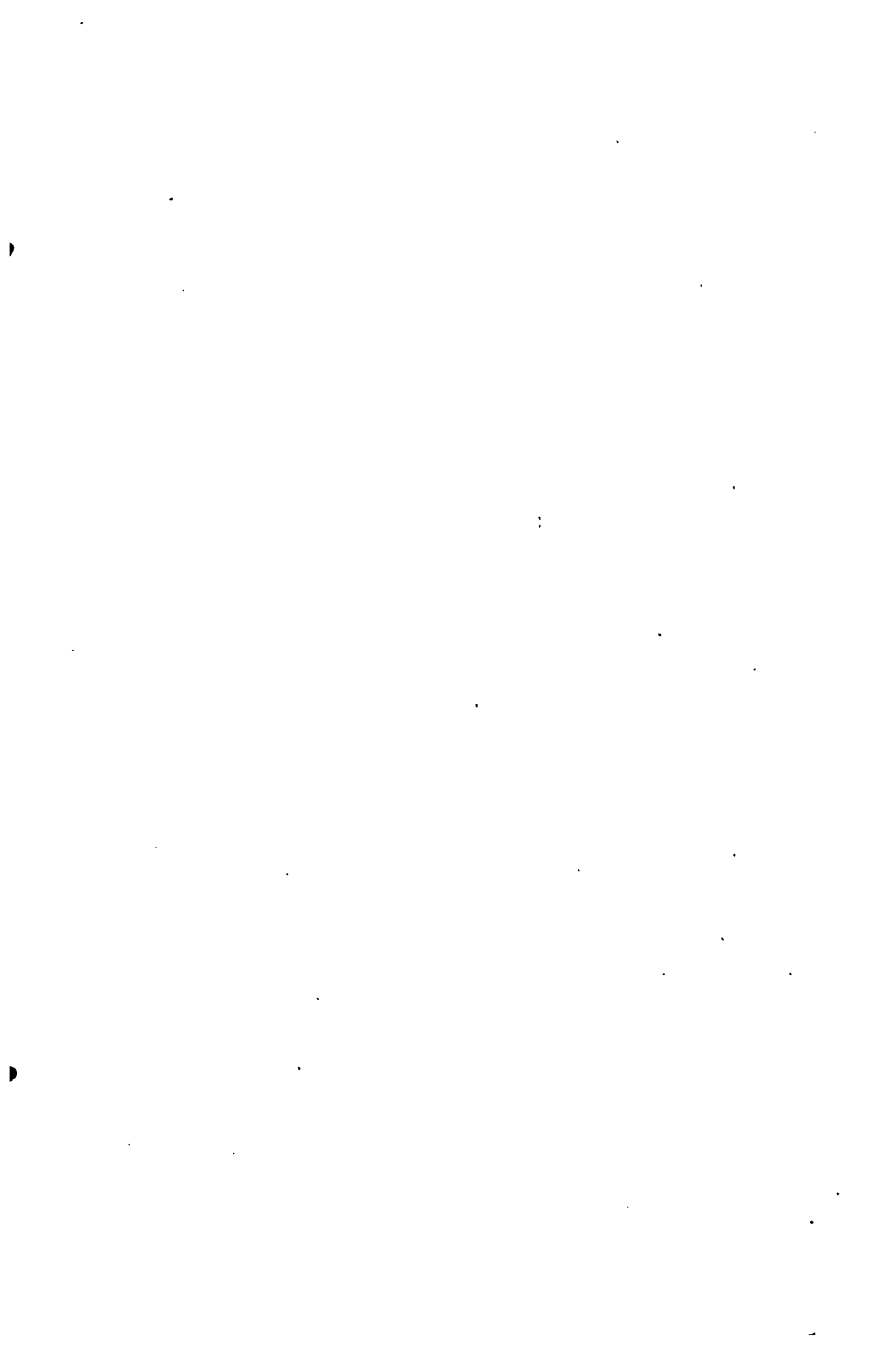
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THE LIFE OF TOYOTOMI HIDEYOSHI.

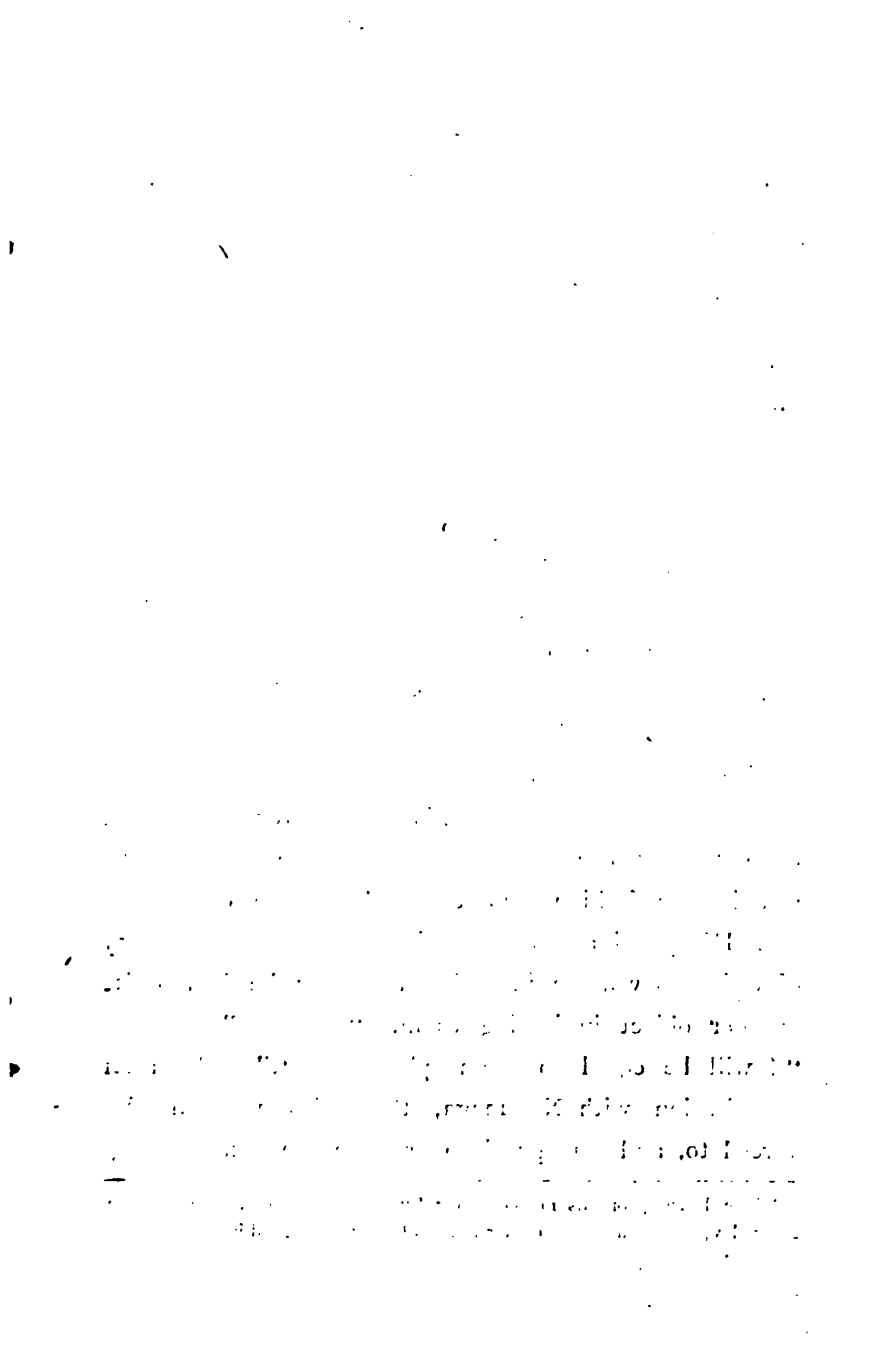
PART IV.

CHAPTER I.



DA Nobunaga, having subdued all the foes whose territory lay in the vicinity of the capital, and having received from the Emperor various honours and from numerous barons tokens of homage, once more returned to Gifu. He had not been there more than a few weeks before a messenger from Ieyasu informed him that Takeda Katsuyori (Shingen's son), had besieged the castle of Nagashino (belonging to Ieyasu) and that the said castle would certainly fall unless prompt relief were given to it.

These tidings reached Nobunaga on the tenth day of the fifth month of the third year of Tenshō [A.D. 1575.]. Three days after, Nobunaga was on his way to Okazaki, with Hideyoshi and his other generals, in command of a large force. Soon after Nobunaga's



arrival at Okazaki, Tori-i Sune-emon arrived with the news that the provisions were running short in the castle of Nagashino and that the garrison could not hold out much longer.* Hearing this, the allied forces hastened on and had reached Ushikubo, when they met Amari Shingorō, one of Katsuyori's leading generals, who said that, following the bent of his headstrong impulsive nature, Katsuyori had habitually acted contrary to the advice of his experienced servants, and that on account of the part he (Shingorō) had taken in reproving him he had been slandered and was in danger of losing his life, and that hence he had come to join Nobunaga. He promised that if he were received into the baron's service he would do his best to serve him faithfully.

Nobunaga complied with his request, remarking that the obtaining of a powerful enemy at the outset of the war in this fashion was a sure indication of victory. But Hideyoshi at once perceived that the whole story of Shingorō was an invention and that he had quite another object in joining them. "Anyhow," said he, "I will be equal to them—plot for plot." So, after consultation with Nobunaga, the following plan was agreed to, and was put into practice the next morning.

* The bearing of this message cost Sune-emon his life. He was discovered while attempting to enter the castle, but succeeded in conveying to

On the assembling of Nobunaga's army, the late arrival of Sakuma and the detachment under his command was made the occasion for Nobunaga, in the presence of all the generals of the allied forces, to reprimand him sharply. On Sakuma's asserting that he was not late, Nobunaga added blows to words and ordered him to retire to Owari with his men. After consultation with his retainers, Sakuma decided to join Katsuyori's forces, and with that object sent money to Nagasaka Chōkan and some others requesting that they would arrange for his enrolment in Katsuyori's ranks. Just as these particulars were being related to Katsuyori, a messenger from Owari arrived who gave an account of the treatment that Sakuma had undergone. This had the effect of inducing Katsuyori to consent to Sakuma's joining their side. On being admitted to an audience with Katsuyori, Sakuma advised his not waiting for Nobunaga to attack him but to advance in force. "If that be done," said Sakuma, "the allied forces will be overawed by your fame as warriors and will certainly flee." The proposal just suiting Katsuyori's headstrong nature, he informed Sakuma that he would commence the attack forthwith.

his comrades the tidings of the approach of the relieving army before dying by crucifixion close under the castle-walls.

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the same time, the fact that the *Chrysomelidae* are the most numerous and the most diverse group of beetles in the world, and that they are the most common and the most diverse group of beetles in the world, is a fact that is well known to all who are interested in the study of the life history of the *Chrysomelidae*. The fact that the *Chrysomelidae* are the most numerous and the most diverse group of beetles in the world, and that they are the most common and the most diverse group of beetles in the world, is a fact that is well known to all who are interested in the study of the life history of the *Chrysomelidae*. The fact that the *Chrysomelidae* are the most numerous and the most diverse group of beetles in the world, and that they are the most common and the most diverse group of beetles in the world, is a fact that is well known to all who are interested in the study of the life history of the *Chrysomelidae*.

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Thus did Hideyoshi, acting on the suggestion offered to him by Shingorō's feigned allegiance, prepare the way for Katsuyori's overthrow: being well aware that there is no surer guarantee for the success of a scheme than its accordance with the habitual impulses of the man against whom it is directed.

The plan decided on by Katsuyori, when disclosed to his generals, met with a storm of opposition. But acting in defiance of it all, Katsuyori fortified Tobisu and made it the headquarters of his army; then, crossing the river Takinosawa, he encamped, in the most defiant manner possible, in front of the allied forces.

Hideyoshi, well aware of the rash way in which Katsuyori was wont to attack his foes, had erected a stockade in front of the central part of Nobunaga's army and posted guns behind it. In the meanwhile, at the suggestion of one of Ieyasu's chief retainers, the fort of Tobisu had been fired by a surprise party that had pushed across the river during heavy rain on the previous evening. So that early the next morning, just as the two armies were about to join battle, Katsuyori's men, looking behind them, saw their headquarters in flames. While embarrassed as to what course they should take, whether it were better to advance or retreat, they were attacked by a

sortie from behind the stockade. This, as intended, had the effect of causing a general advance of Katsuyori's army; which was the signal for Nobunaga's sudden retreat behind the stockade. Simultaneously with this movement the guns opened fire on Katsuyori's men, and in a few minutes worked terrible havoc in their midst. The rout was made complete by a general advance of the allied forces combined with a spirited attack on the rear of Katsuyori's army by the contingent that had fired the fort of Tobisu. The slaughter in Katsuyori's ranks was so great that he himself barely escaped with his life, while he paid for his impetuosity with the loss of all his chief generals.

Elated with his victory, Nobunaga proceeded to Kyōto and forthwith administered rewards, and conferred rank on his various generals. Hideyoshi's name was changed to Hashiba and he was created Chikuzen-no-Kaini.

But he was not destined to rest on his laurels. He had spent but a few weeks in the bosom of his family when news of an insurrection in Echizen reached him. The state of affairs in that province had become so critical that there was no security for life or property. Nobunaga, at the head of a vast army under the command of his chief



generals, marched to Echizen, and in about a fortnight, by a combination of tactics and courage succeeded in restoring order to the province. Hideyoshi, as usual, distinguished himself on this occasion. By an original stratagem he brought about the downfall of one of the chief castles of the province, and thus rendered the subsequent subjugation of the province an easy matter. When this had been effected, Shibata was left in command of the conquered territory and was charged to do his utmost to prevent Uesugi Kenshin from marching to the capital. For two years nothing special occurred in Echizen* to cause anxiety; and during this interval Shibata made a successful attack on Uesugi Kenshin's dominions. But one day it was reported to Shibata that Kenshin was about to resent the treatment he had received and was mustering a large army to invade Nobunaga's dominions. Shibata lost no time in despatching a messenger to Nobunaga to inform him of this intelligence and to beg for prompt assistance.

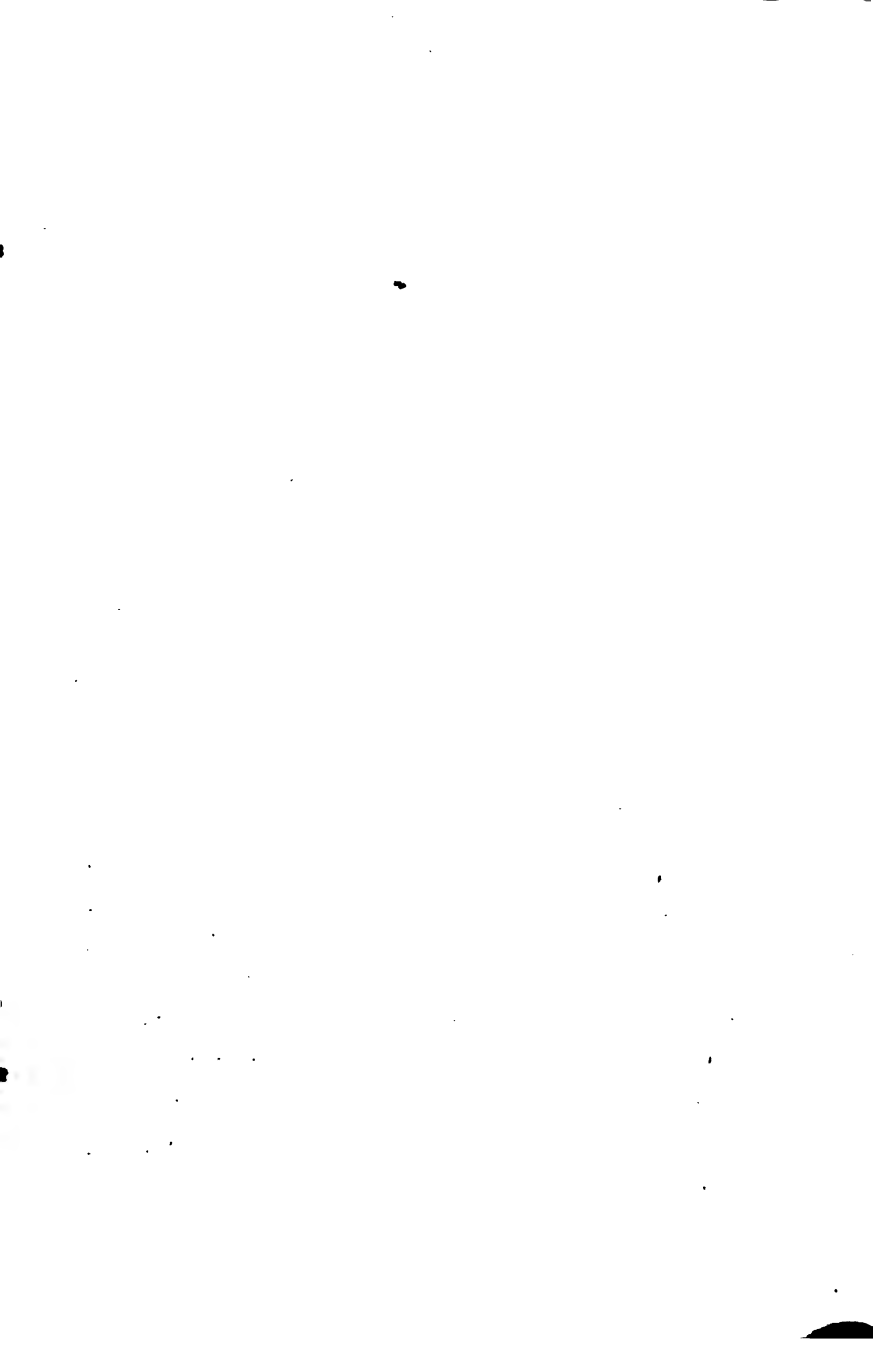
Nobunaga at once called a Council of War and determined to despatch all his chief generals to Echizen. Among those who received orders to be in readiness to

* It was during this period that Nobunaga moved to the castle of Azuchi.

march to Echizen were Korezumi Gorozaemon-no-jo Nagahide, Takigawa Sakon-no-Shogen Kazumasu, Hashiba Chikuzen-no-Kami Hideyoshi, Inaba Ittetsu, Uji-ie Sakyonosuke, Saito Shingoro and Ando Igo-no-Kami.

Hideyoshi strongly disapproved of this measure, and expressed his dissent from it in the Council as follows:—"That Shibata should write in the most urgent manner possible, considering how powerful a foe he has as a neighbour is but natural. But it is for us to bear in mind that our northern foes are by no means the only ones against whom we have to be on our guard. On all sides there are men whom we have crushed but not destroyed, who are only waiting for a favourable opportunity to attack us. Has not Shibata been placed in charge of the whole of the northern part of Nobunaga's dominions? And was not this done with a view of his withstanding Kenshin? Has he not under him the flower of the army—men who are capable of holding their own against any number of foes? Surely he must have known that if he made excursions into the territory of a man like Kenshin that retaliation must sooner or later be the result. Shibata is not a man to subject himself to his foes, even though Kenshin be at their head. Then he has in the neighbouring province Sakuma Morimasa. If these two are





unequal to the task of withstanding the advances of Kenshin, there is little object in their bearing such grand titles.* If they are unable to overcome Kenshin with the men they now have, neither will they do it when assisted by us! I am therefore of opinion that it is unnecessary to send a large force to Echizen, that all that is required is that a mere formal response to the appeal should be made by the despatch of a small contingent."

Incensed by these remarks, Hideyoshi turning to Nobunaga replied:—"Is not the northern part of my dominions by far the most important part? And among our numerous enemies is there any one to be compared to Kenshin? What you say is altogether unreasonable. Go and assist Sakuma."

Seeing how determined Nobunaga was, Hideyoshi went to Echizen. But he and Shibata were no greater friends now than they had previously been. The antipathy which Hideyoshi felt for Shibata was too deep-seated to be removed by the slight acts of conciliation which Shibata every now and again felt it to be his duty to perform. So, on his arrival in Echizen, Hideyoshi treated the Governor-general with bare civility. The formal salutations being over, he remained quite silent.

* They bore the title of 總管領 (Governor-generals.)

"It is well known," said Shibata, "that you and I are not on good terms. But this is our private affair. At present we are both called on to discharge a public duty—to prove our loyalty to our common master. I therefore wish to know what proposals you have to make in reference to the best way of carrying on the war?"

"That we should unite in the discharge of public duty and prove our loyalty to our master, goes without saying," replied Hideyoshi. "But you seem to forget that our lord has other enemies besides these northern ones. Overmindful of your own safety, you seem to overlook the fact that by drawing away the greater portion of Nobunaga's army you have endangered his position in Kyōto."

"After all my exploits in this province," returned Shibata, "what do you mean by saying that I have consulted my own safety and disregarded that of my master? It was not for myself, but with a view to my master's interests that, when the report of Ken-shin's invasion reached me, I wrote to ask for aid. Your attributing cowardice to me is calculated to do harm to my position here. If these be your sentiments, I can dispense with your assistance. I will undertake to guard our master's northern frontier unaided. You can go home."



"Now you speak like one of Lord Oda's great generals," replied Hideyoshi. "I am glad to know you have made this resolve. Carry it out with determination. Farewell!" Thus saying, he returned to Azuchi.

Nobunaga was furious. Without listening to anything Hideyoshi had to say in extenuation of his conduct he ordered his seclusion in the castle of Omi. Hideyoshi obeyed. The gates of the castle were kept closed, and all intercourse with the outside world was strictly forbidden.

Various were the comments people made on this apparent check to Hideyoshi's ambition. Some said that it was what he deserved; others that it was no doubt the result of Nobunaga's quick temper, and that consequently it would soon pass away; while some were apprehensive that it might lead to a great dissension between Hideyoshi and his master, which would mean a long civil war. Hideyoshi's personal attendants and retainers stared at each other in blank amazement when they heard what had happened, not knowing what to think. But Hideyoshi himself was altogether unmoved. He laid himself out for enjoyment with all the energy of his nature, displaying as much activity in his pleasures as he was wont to shew in his business. He would rise early

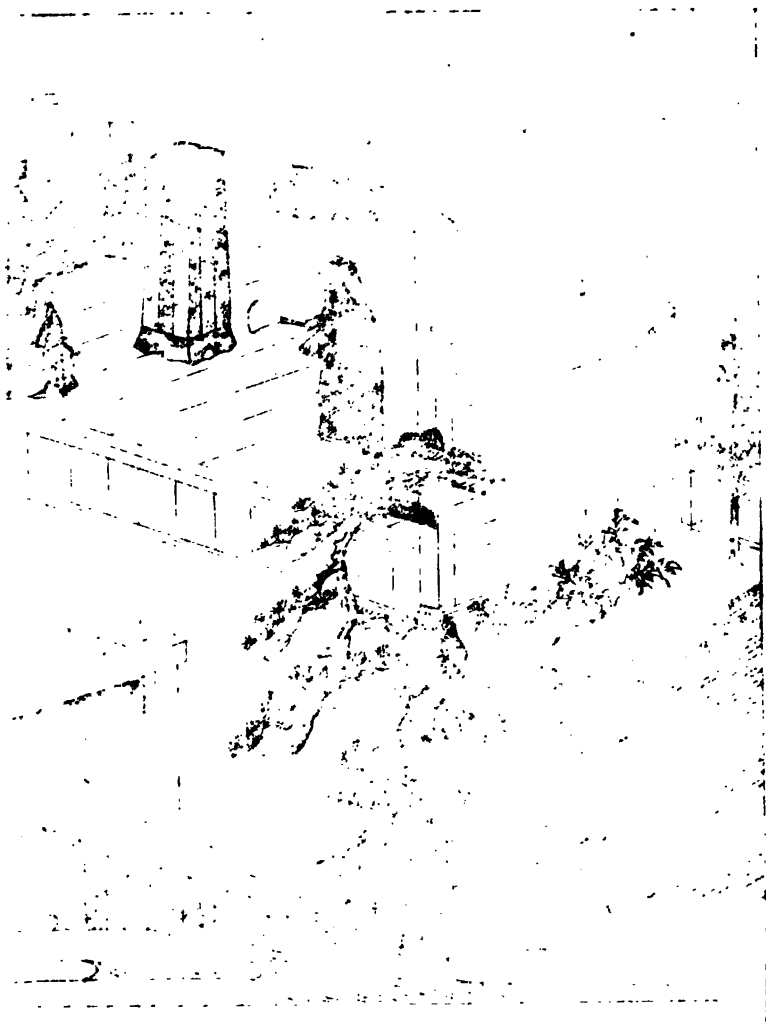
in the morning and go out riding, amuse himself in various sports and pastimes during the day, and at night would either watch the acting and dancing of the professional actors and *danseuses* whom he had summoned to the castle, or would dance excitedly around the room himself. He drank freely—a practice which on ordinary occasions he carefully avoided—often keeping up his revels till nearly daylight.

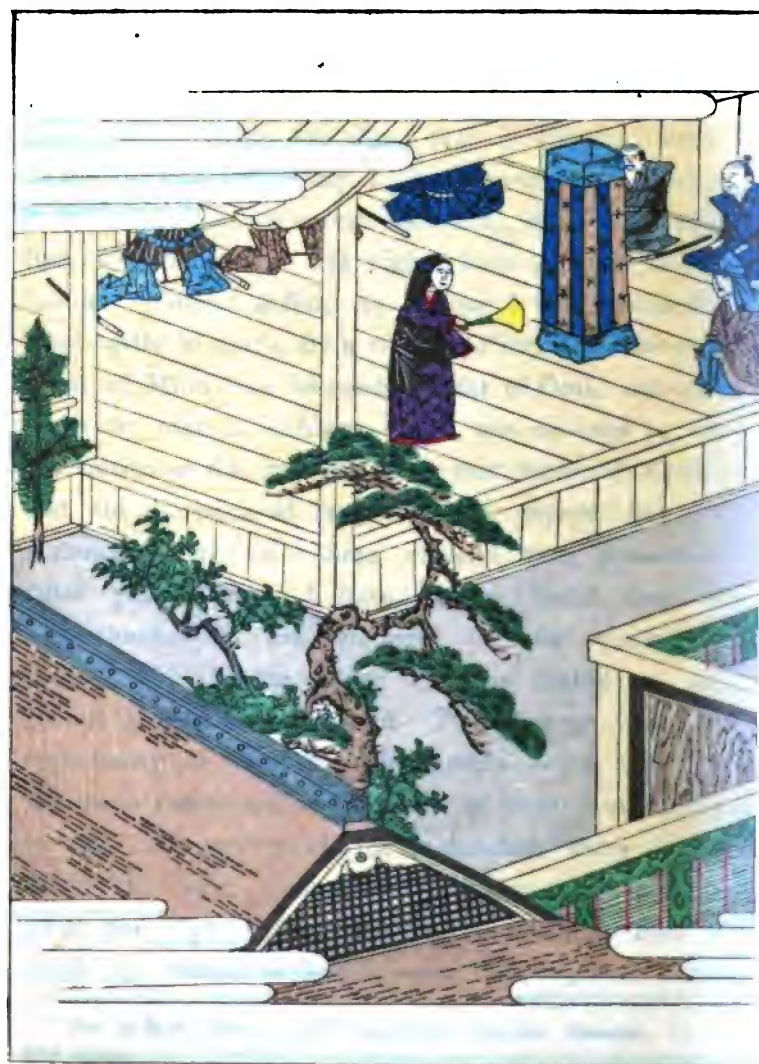
Hachisuka and Asano regarded their master's behaviour with astonishment and anxiety, considering that were it to come to the ears of Nobunaga that his reproof had produced so little impression, he would either cancel all Hideyoshi's property or order him to commit suicide; so, one day, they went together to Hideyoshi and addressed him as follows:—"Your having incurred the displeasure of your master is a subject for sincere regret and calls for the exercise of great circumspection on your part. But you seem utterly callous as to what has occurred. You spend your time in riotous pleasures. Your manner of going on is so entirely out of harmony with your ordinary behaviour—so contrary to the usual bent of your mind, that we are apprehensive that it must be the work of some evil spirit. If you were to shew a certain amount of regret for what has occurred—a certain amount of self-control, Nobunaga would most probably

feel sorry for having ordered your seclusion and you would soon be restored to favour."

"You look at things in a wrong light," replied Hideyoshi. "From the time that I entered Nobunaga's service till to-day I have never known what it is to have a day's rest. Morning, noon, and night have I toiled. Days and nights have I spent in the saddle. Without doffing my armour I have proceeded from battle to battle, from exploit to exploit. The conquest of Mino was followed by that of Omi, and this again by that of Echizen, which was crowned by the annexation of the five provinces that surround Kyōto* and the province of Ise. Not for myself, but for Nobunaga, have all these exploits been performed. After years of toil I have at last found time to rest—thanks to the kindness of the master I serve. This is the return that he makes to me for all I have accomplished. That I now have an opportunity of dispelling the gloom which years of toil have contracted is a source of deep gratification to me. For getting rid of melancholy there is nothing like wine. Wine is the broom that brushes away the dust of sorrow from the breast. But to drink by oneself is lonely work. Consequently it is

* The 五畿内 *Gokinai*, viz: Yamashiro, Yamato, Kawachi, Izumi and Settsu.







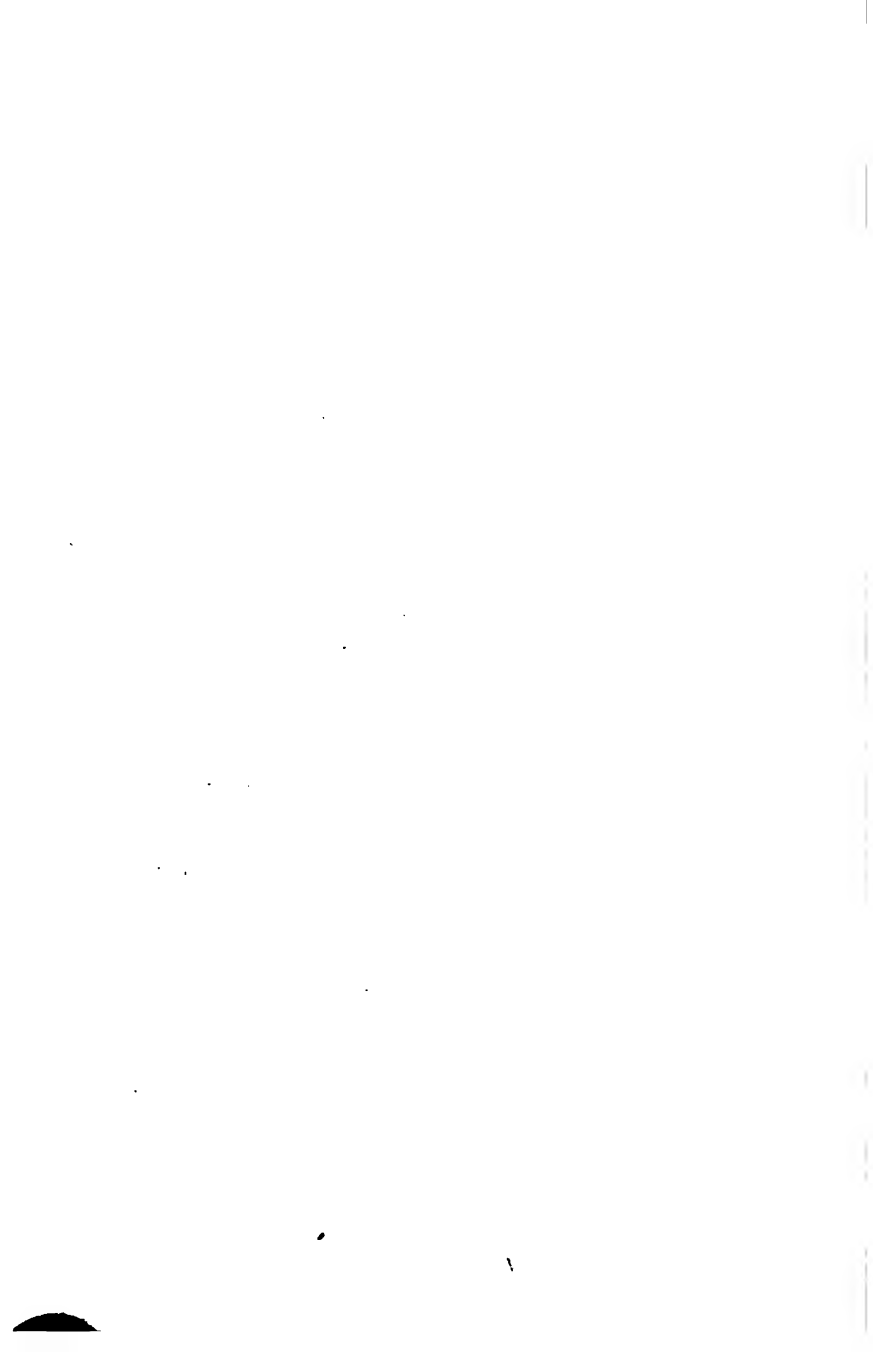


well to gather together as many who are fond of drinking as possible; and they should drink till they are dead drunk—till there is nothing that they fear and nothing that they are anxious about—till to them heaven and earth no longer seem vast, and fire and flood no longer terrible—till they drop to sleep and snore louder than thunder—this is the highest bliss of the drunkard's world. Since I am so much like a monkey, surely my dancing ought not to cause surprise.*—Ah 'tis a fine thing to feel drunk! This Hideyoshi is now forty one years old and never yet has he known the delight of getting tipsy."

Thereupon he commenced to laugh and dance about the room in such an extraordinarily wild manner that Asano and Hachisuka concluded that he must be out of his mind. Yae, Hideyoshi's wife, being a woman who had great influence over her husband, the two retainers went to her and begged that she would endeavour to put a stop to his frivolities. This she attempted, but without any result.

Asano and Hachisuka, at their wits end, went to consult Takenaka Shigeharu as to what it was best to do. Shigeharu listened to their account of Hideyoshi's behaviour, and then bent his head as though in

* In Japan, as elsewhere, monkeys are taught to dance for the amusement of sight-seers.





deep thought, and with a good deal of emotion exclaimed:—"To be sure! to be sure! He is right. It would not do for it to be otherwise." Then, addressing Hachisuka and Asano, he continued:—"This behaviour of Chikuzen no Kami shews no ordinary foresight. Were he to remain in his house in a sullen manner there would not be wanting men who would say that he was contemplating rebellion against his lord, and Nobunaga, being of a somewhat envious nature, would, not improbably, credit the report, and thus the elements of a great quarrel between two formidable men would be created. Conscious of all this, Hideyoshi has done all he can to shew that he is not in the least disconcerted by the treatment he has received; and lest Nobunaga by any chance should fail to hear of his mode of life while in seclusion he has purposely summoned dancing girls from Azuchi itself. There is no cause for anxiety in all this."

"To be sure! to be sure," returned Asano. "I see what you mean."

It was not long after this event that it was reported to Hideyoshi that Matsunaga Hisahide* had hoisted the flag of rebellion against Nobunaga. Hideyoshi at once gave orders to his followers to prepare for battle,

* Hisahide was one of the adherents of Miyoshi, a man full of craft, treacherous, revengeful, and impatient of control.

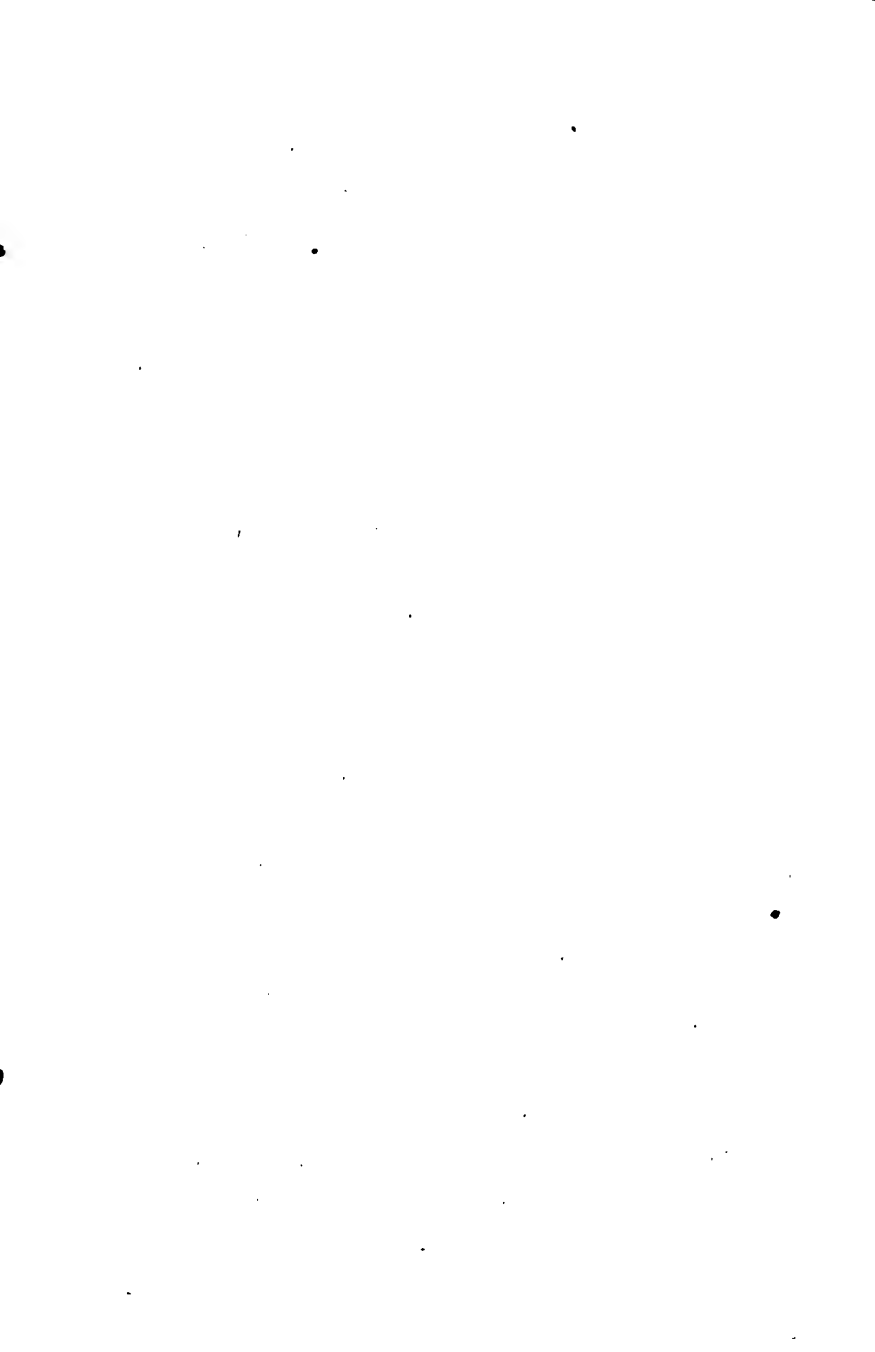
saying that he was sure that a messenger from Azuchi would arrive to summon him to his master's presence. "There is no one to go against such a formidable foe but myself," said Hideyoshi.

His followers were very much surprised at this new departure. "Another of his eccentricities!" they exclaimed. "The idea of supposing that a man who has lost the confidence of his lord and been forbidden to leave his castle should all of a sudden be ordered to take the field against an enemy!"

Having received these instructions, however, they at once commenced to carry them out, but in an unobserved manner, lest what they were doing should create suspicion at Azuchi.

They were not kept long in suspense. Shortly after, a messenger arrived from Nobunaga summoning Hideyoshi to his presence. He was informed of the rebellion, and told that the priest of the Hongwanji had joined in the conspiracy, and ordered to go and guard the castle of Tenno, which, it was apprehended, would be attacked. "I," said Nobunaga, "will superintend in person the attack on Matsunaga's castle."

"It is altogether unnecessary, that you should take the field against such a foe," replied Hideyoshi. "You need not be anxious about him. I shall either



encompass his downfall by stratagem or go against him myself. But it might be well for your eldest son to go with me for the sake of appearances."

Hideyoshi, having, in Nobunaga's opinion, been under a cloud, the baron expected to find him in a subdued and somewhat submissive state of mind. He thought that, after having given such offence, Hideyoshi would allow his master to settle things as he pleased. He was fairly taken aback when he perceived that Hideyoshi took everything into his own hands, acting just as if nothing whatever had occurred between him and his lord. For being unconscious of having mishaved himself, he never dreamed of appearing humbled by the treatment he had received.

"His self-will is incurable," said the baron to himself. But Hideyoshi's services being indispensable to him, he deemed it wise to say nothing; so, having full confidence in Hideyoshi's ability to overcome any difficulty whatever, he assented to the plans proposed.

True to his word, Hideyoshi went to Tennoji and by making use of some of the enemies of Matsunaga immediately brought about his downfall and, not content with this, he pushed on to Harima and reduced certain disaffected places to subjection. This was done with the ultimate end of bringing the whole of the Chūgoku beneath his master's sway.

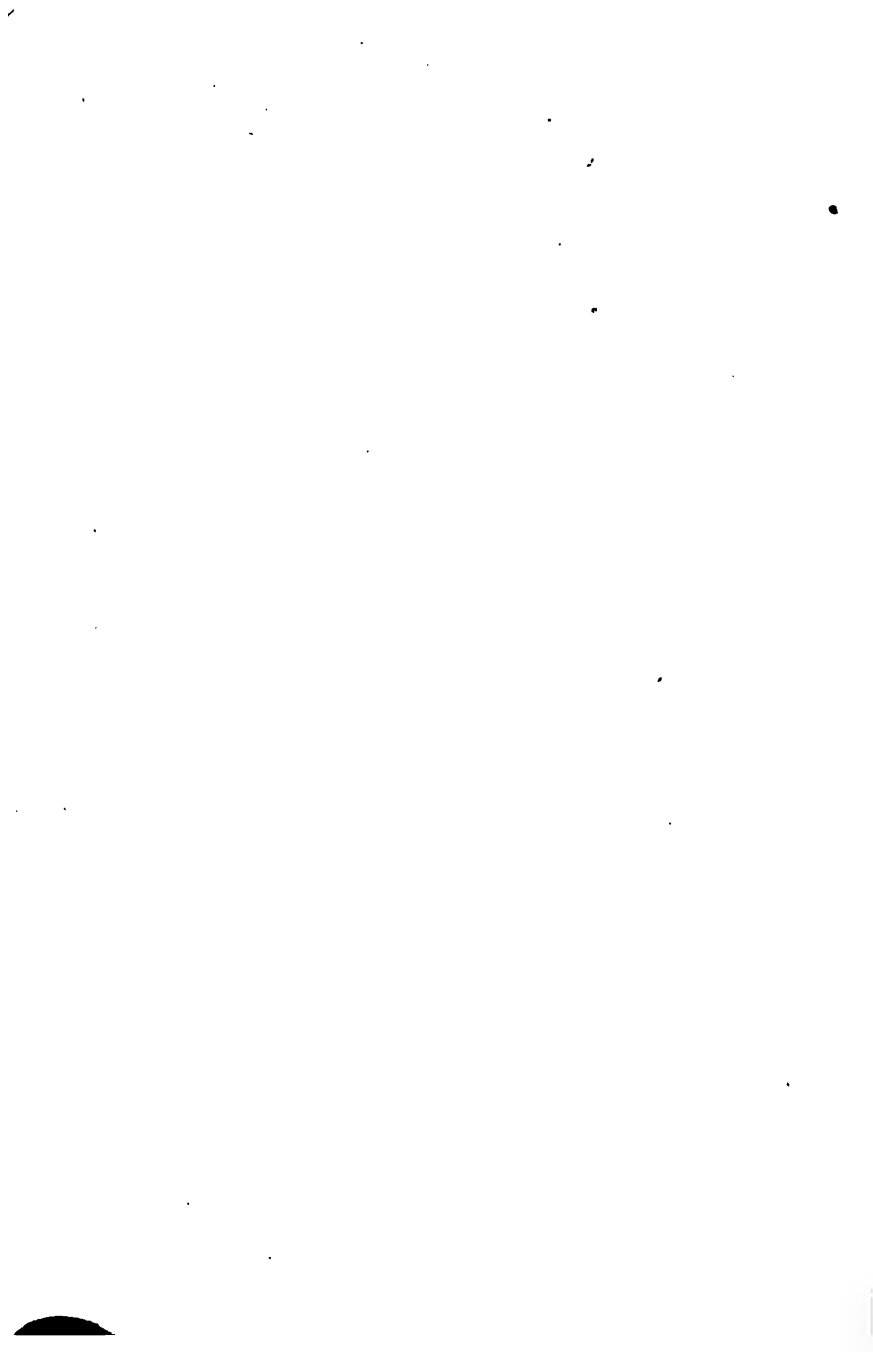
CHAPTER II.

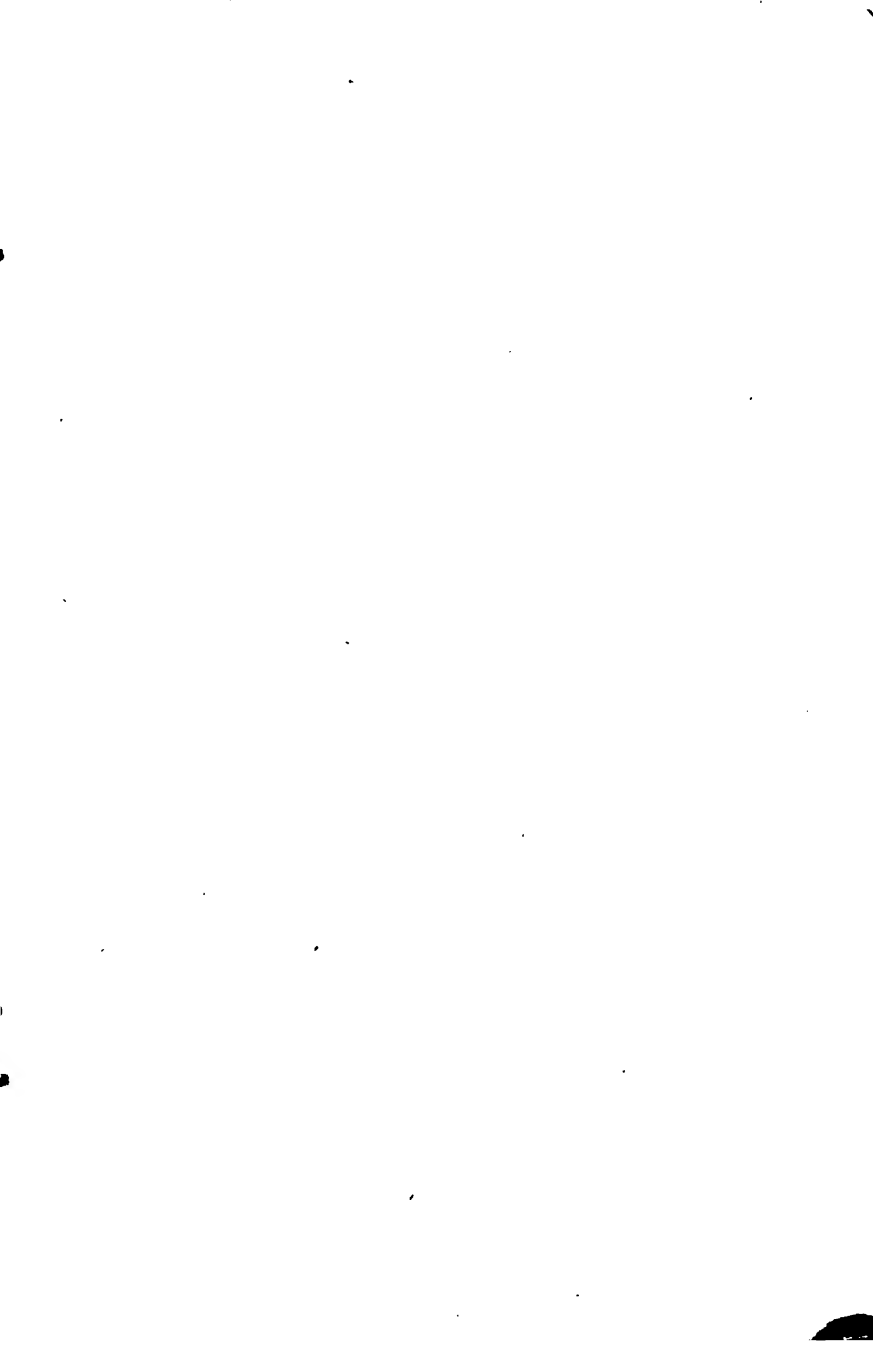


WE have already alluded to the fact that Hideyoshi was well aware that Nobunaga's envious disposition furnished an element of danger to him. At the time of which we write he was not without his fears that his constant increase of power would excite the jealousy of his master, and *apropos* of this said to some of his followers one day:—"Oda Nobunaga appears in public as though he were very impartial—ready to patronise merit wherever he sees it—as though nothing could excite his envy. But it is not really so. In heart he is very jealous and I know that if he sees that I am very pleased at being made the lord of extensive dominions, my life will be in danger." To remedy this, after consultation with his followers, Hideyoshi agreed to propose to Nobunaga that he should allow him to adopt one of his (Nobunaga's) sons and bequeath his lands to the newly-adopted son.

"And what will *you* do?" inquired Nobunaga, when the proposal was made.

"I am going to ask you to allow me to subdue





the whole of the Chūgoku, which I will hand over to you, only retaining, with your leave, for my own use any odd piece of land that there may be."

Nobunaga gladly fell in with this proposal, and immediately bestowed his son Hidekatsu on Hideyoshi.

At that time, the baron mentioned at the commencement of this work as holding nearly the whole of the Chūgoku* had died, and his grandson Terumoto was in possession of his estates. Ukita Naoie held the two provinces of Bizen and Mimasaka, subject to Terumoto as his suzerain. Hideyoshi's successful attack on Harima had convinced the numerous barons of that province that they could no longer maintain their independence. They had consulted among themselves as to whether they should give in their allegiance to Terumoto or to Nobunaga.

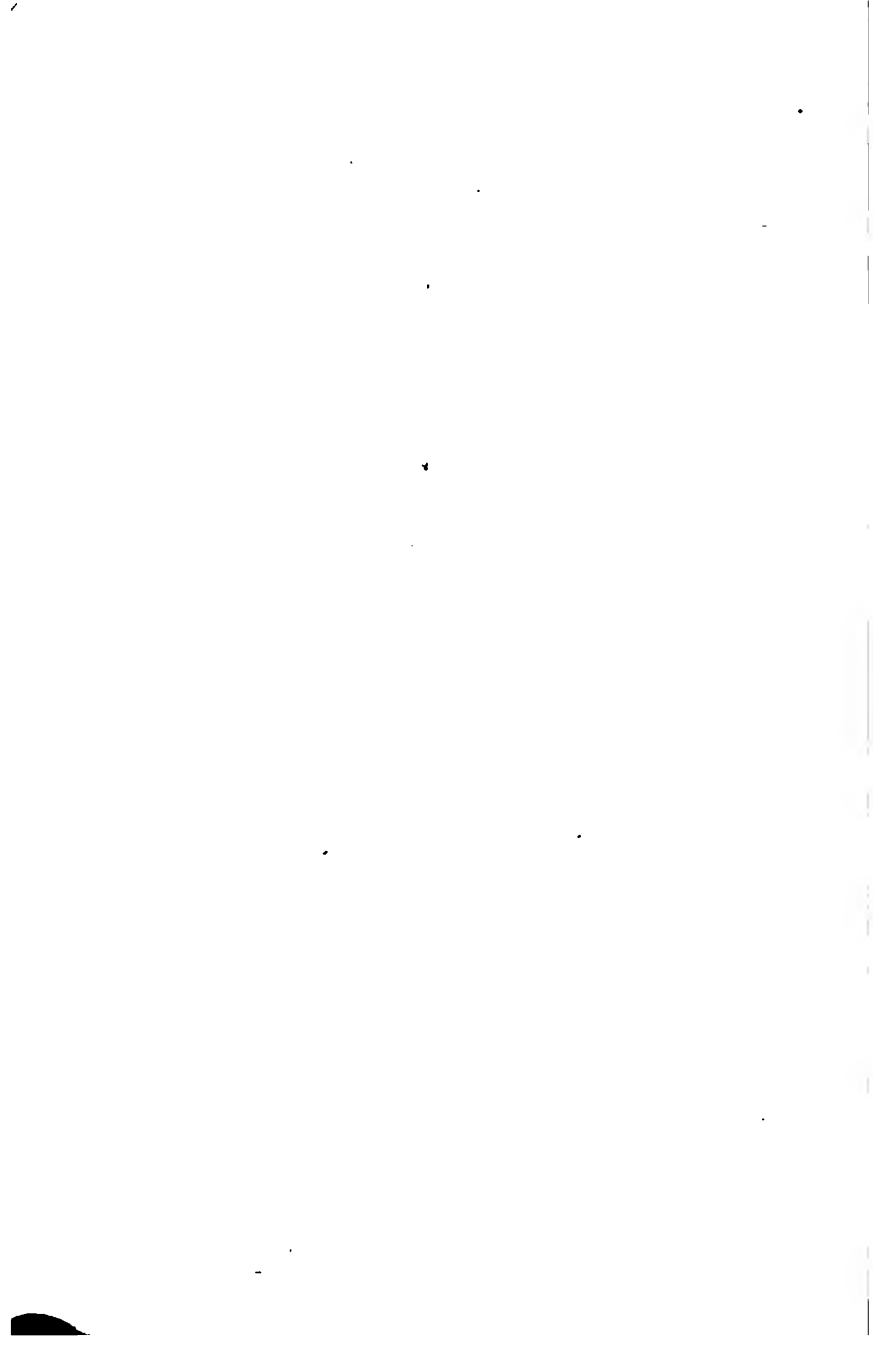
Among the barons who espoused Nobunaga's cause was a small one called Odera Masamoto. Masamoto had a retainer of great ability and military prowess called Kuroda Yoshitaka. Previous to Hideyoshi's starting for Chūgoku, Yoshitaka had arrived at Azuchi and had offered his services as a guide to the expedition. This it was that decided Nobunaga to sanction the war.

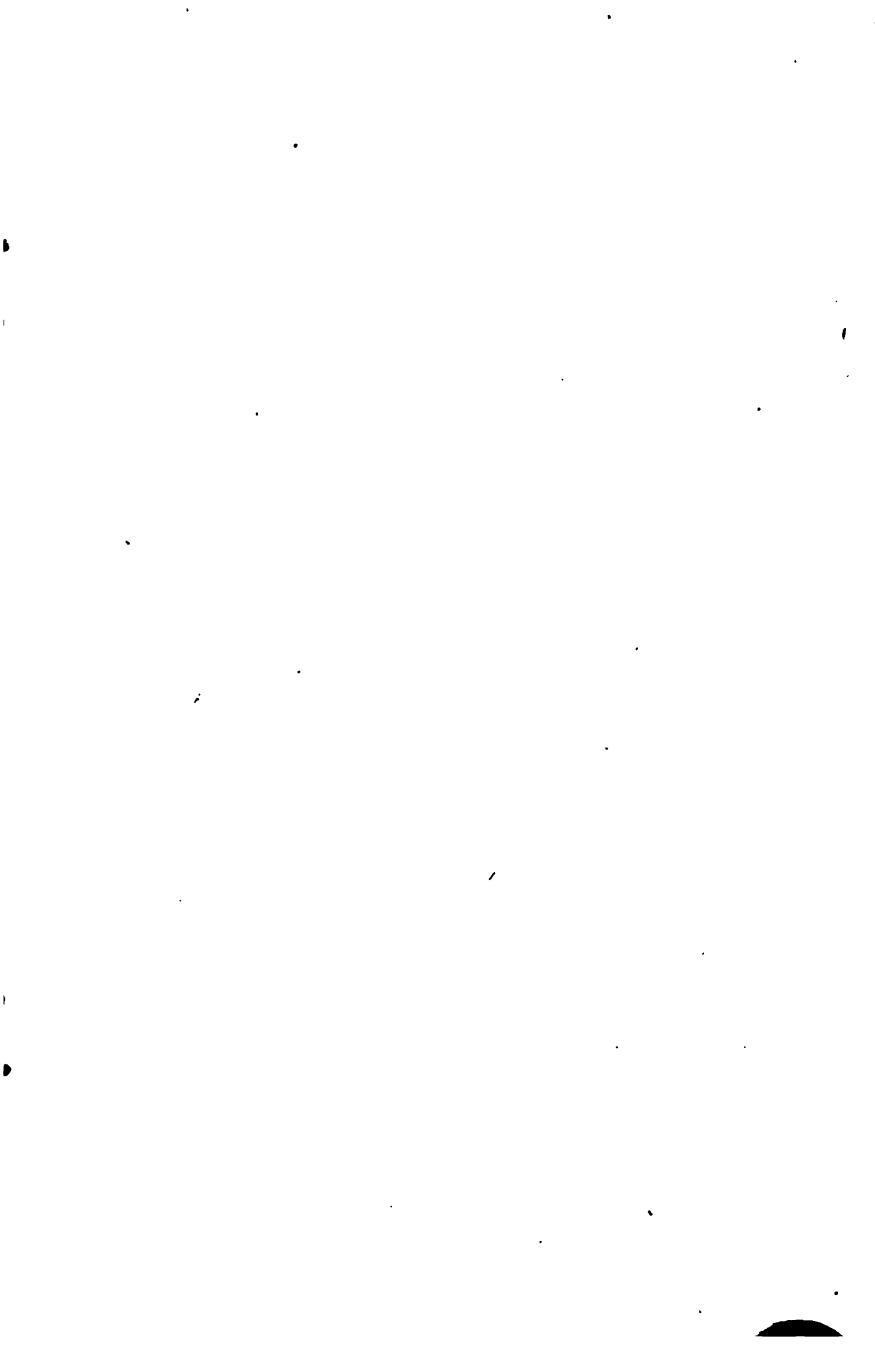
Hideyoshi was despatched with great honours. The

* Mori Motonari *Vide* Pt. I, p. 7.

province of Harima, which he had already subdued, was given to him, and the whole of Chūgoku promised, and he was informed that auxiliary troops would be sent to him whenever required.

Hideyoshi replied that he felt it a great honour to have been chosen in preference to men like Sakuma and Shibata to undertake such important business, and that he would exert himself to the utmost to bring the expedition to a successful issue. "By opposing resolutely the rebellious, by showing leniency to those who are disposed to submit; by adapting my plans to the exigency of the occasion, by the exercise of discretion at all times I hope," said he, "to bring the whole of Chūgoku into subjection to us. When that is accomplished, I will go on to Kyūshū and take the whole of it. When Kyūshū is ours, if you will grant me the revenue of that island for one year, I will prepare ships of war, and purchase provisions and go over and take Korea. Korea I shall ask you to bestow on me as a reward for my services, and to enable me to make still further conquests; for with Korean troops, aided by your illustrious influence, I intend to bring the whole of China under my sway. When that is effected the three countries (China, Korea and Japan) will be one. I shall do it all as easily as a man rolls up a piece of matting and carries it under his arm."



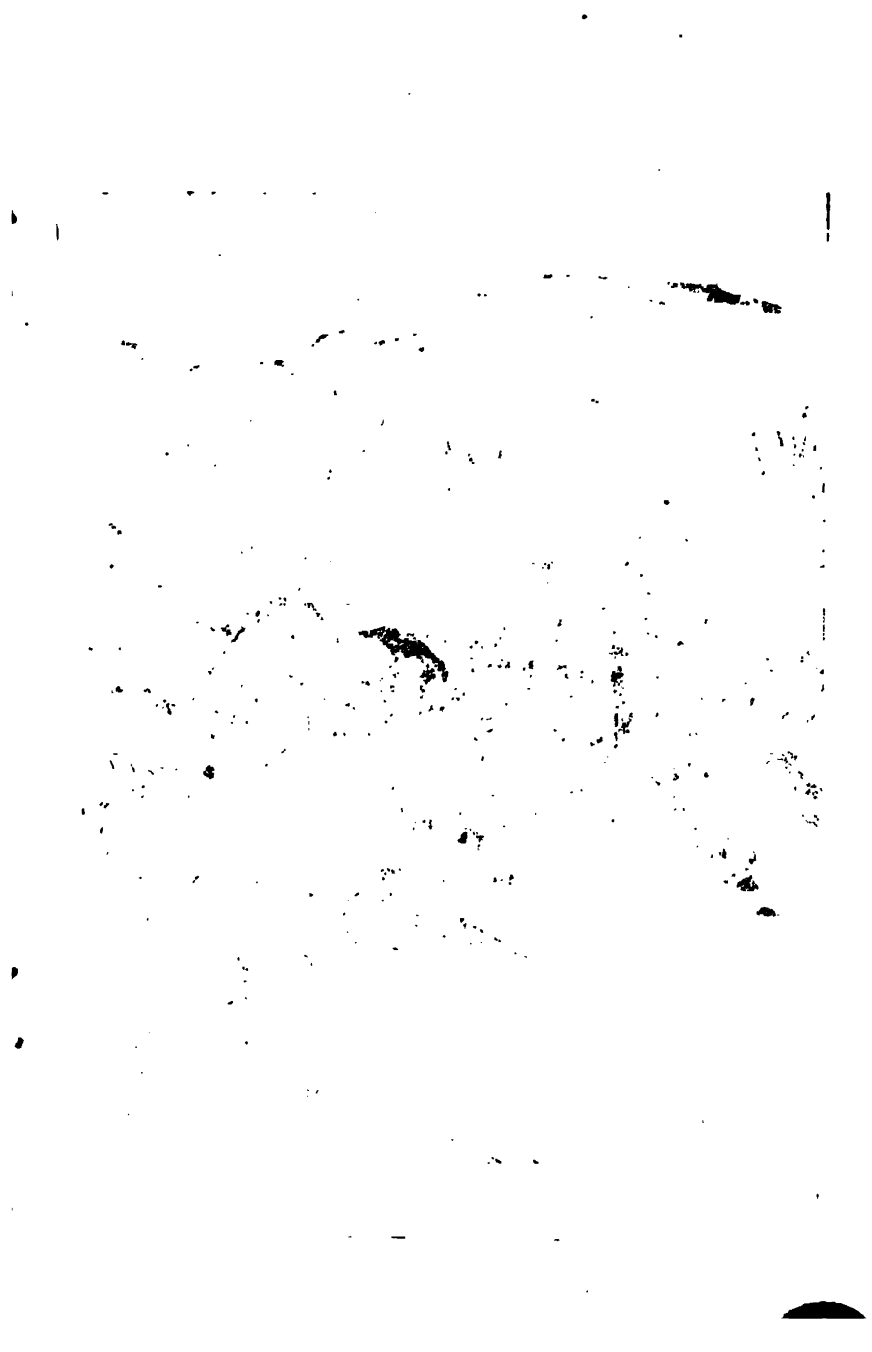


It was a fine morning early in the spring of the sixth year of Tenshō (A.D. 1578.) when, at the head of some four or five thousand* troops Hideyoshi set out for Chūgoku. The troops were well equipped for those days;† and Hideyoshi being very particular about the drilling of his soldiers, as the men filed past Nobunaga on the morning of their departure, they presented a very fine appearance. The high spirits of the men and the good form in which they marched, elicited warm admiration from Nobunaga. Having received from his lord the customary baton‡, empowering him to issue orders in his own name, Hideyoshi mounted his horse and rode gaily off at the head of his men. Nobunaga, laughing triumphantly, exclaimed:—"The splendid form of Chikuzen's troops exceeds report. With an army like that there is nothing to prevent his marching to India and reducing its inhabitants to subjection. And he a man that has risen from nothing!—whom men used to despise and call monkey! His-monkey face has not changed;

* The force is variously estimated. The 重修武略大関記 *Chōju-Shinsho-Taikōki* gives 12,500 as the number. This is evidently an exaggeration. It must be borne in mind that by far the larger part of Nobunaga's army was engaged in the north under Sakuma at that time.

† The artillery force seems to have been very limited, as was natural, guns only having been recently introduced into Japan and not being procurable in large numbers.

‡ 麾幣.









but who would dare to call him monkey now? Astonishing, indeed, is the way in which men's position alters."

The order in which the various bands marched past the baron on their departure is given in the native records. First came ensign-bearers; second, musketeers; third, archers; fourth, spearmen; fifth, swordsmen. Next to these came the cavalry; then the musicians, consisting of drummers, blowers of conch-shells, and beaters of gongs; followed by superintendents of various minor businesses,* messengers, spare horses, men bearing Hideyoshi's armour and various implements of war, coolies walking in line, an ensign carrying Hideyoshi's five-coloured flag;† a body of infantry, and a man bearing Hideyoshi's calabash.‡ Then came the hero himself, mounted on a splendid horse, clad in a coat of red armour, with a handsomely embossed sword in his belt, received as a present from Nobunaga, and wearing a helmet which had the rising sun § done in gold in a conspicuous part of it. He was followed by his chief retainers: prominent among whom

* 武者奉行: Civilians who had charge of various business arrangements connected with war.

† *Vide supra*, p. 160 *et. seq.*

‡ Not a real but an artificial one, made of gold.

§ In remembrance of the vision his mother is said to have had. *Vide supra*, p. 13.





were Katō, Fukushima, Katagiri, Horio, Wakizaka and Hachisuka. After these, bands of the above-mentioned troops again passed, followed by the oldest and most trusted friends of Hideyoshi. Then came a number of scouts; and last of all, as a rear-guard, Shigeharu and his retinue.

Hideyoshi first made his way to Harima, and commenced the campaign by taking all the castles subject to Bessho Nagaharu. He then laid siege to the Castle of Miki itself, which was the stronghold of this baron. Nagaharu, being convinced that unless prompt assistance were received from Terumoto that his castle must fall, despatched messenger after messenger to that baron imploring his help.

In the meanwhile Ukita Naoie, seeing the spirit with which Hideyoshi attacked Nagaharu and the inability of the latter baron to withstand him, determined to subject himself to Nobunaga's rule. With a view of effecting this, he sent Konishi Yakurō to Hideyoshi's camp. Hideyoshi demanded that Naoie's son be entrusted to him as a surety of good faith.

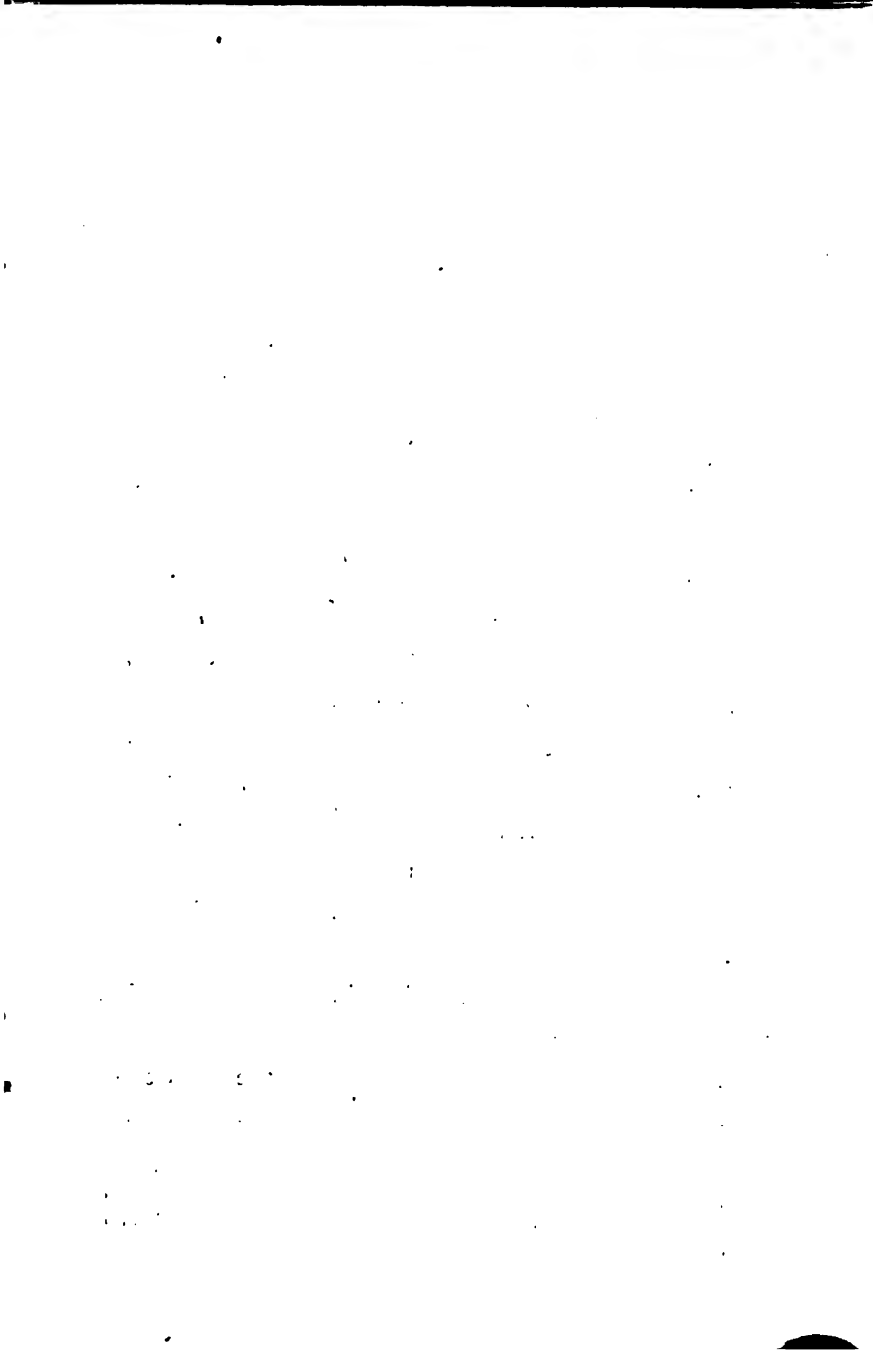
At this juncture Hideyoshi's progress met with a temporary check. Shigeharu had fallen sick, and his illness had become very serious. Hideyoshi waited on him in person day and night, but in vain: his days were numbered, and he gradually sank. Before

his death Shigeharu warned Hideyoshi against taking any important steps without consulting Nobunaga; handing him a letter which portrayed Nobunaga's character in a manner which indicated that Shigeharu must have penetrated the baron's innermost thoughts. After-events shewed upon how true a diagnosis Shigeharu's sketch was based. As a result of this advice many were the occasions on which Nobunaga was consulted, even though Hideyoshi felt no need of his counsel: again and again before taking a castle or stronghold he feigned inability to proceed without his master's aid.

Shigeharu's death was a great blow to Hideyoshi, as for many years, in addition to his services as an eminent military strategist, he had proved a warm friend and a wise counsellor. He was succeeded by Kuroda Yoshitaka.

In response to Nagaharu's urgent appeals, Mōri eventually sent troops to aid him, and they had been giving him considerable assistance for some time when it was reported that there was rebellion in Mōri's camp. The troops were consequently recalled. The state of Nagaharu's castle grew more and more hopeless, and again he solicited help from Mōri. Mōri sent provisions; but these were intercepted by Hideyoshi, and the castle fell. Nagaharu committed suicide, and his chief retainers all joined Hideyoshi's army,





and thus the whole of Harima* was brought under Nobunaga's sway.

Hideyoshi now appointed Naoie to withstand Mōri while he himself attacked and took other important castles in the Sanindō.† After fighting for five years and, as a result, subduing five provinces, namely—Harima, Tamba, Tango, Tajima, and Inaba, Hideyoshi thought it well to return to his master and pay his respects to him before undertaking anything further.

Nobunaga received Hideyoshi on that occasion with every mark of honour, treating him more as a guest than a dependent. Hideyoshi, on his part, showered presents on his lord, giving him the best of the many precious things that had fallen into his hands during the war. It is recorded that these gifts, exclusive of the hundred picked horses which were presented at the same time, exceeded one thousand in number and that they covered all the ground surrounding the castle.

After spending some little time in the bosom of his family, Hideyoshi again set out for the seat of war. Mōri had during his absence attacked the castle of

* The castle of Himeji, afterwards so noted, was built at this time.

† A general name for the provinces of the northern coast of the main island, including Tamba, Tango, Tajima, Inaba, Hōki, Izumo, Iwami, and Ōki.

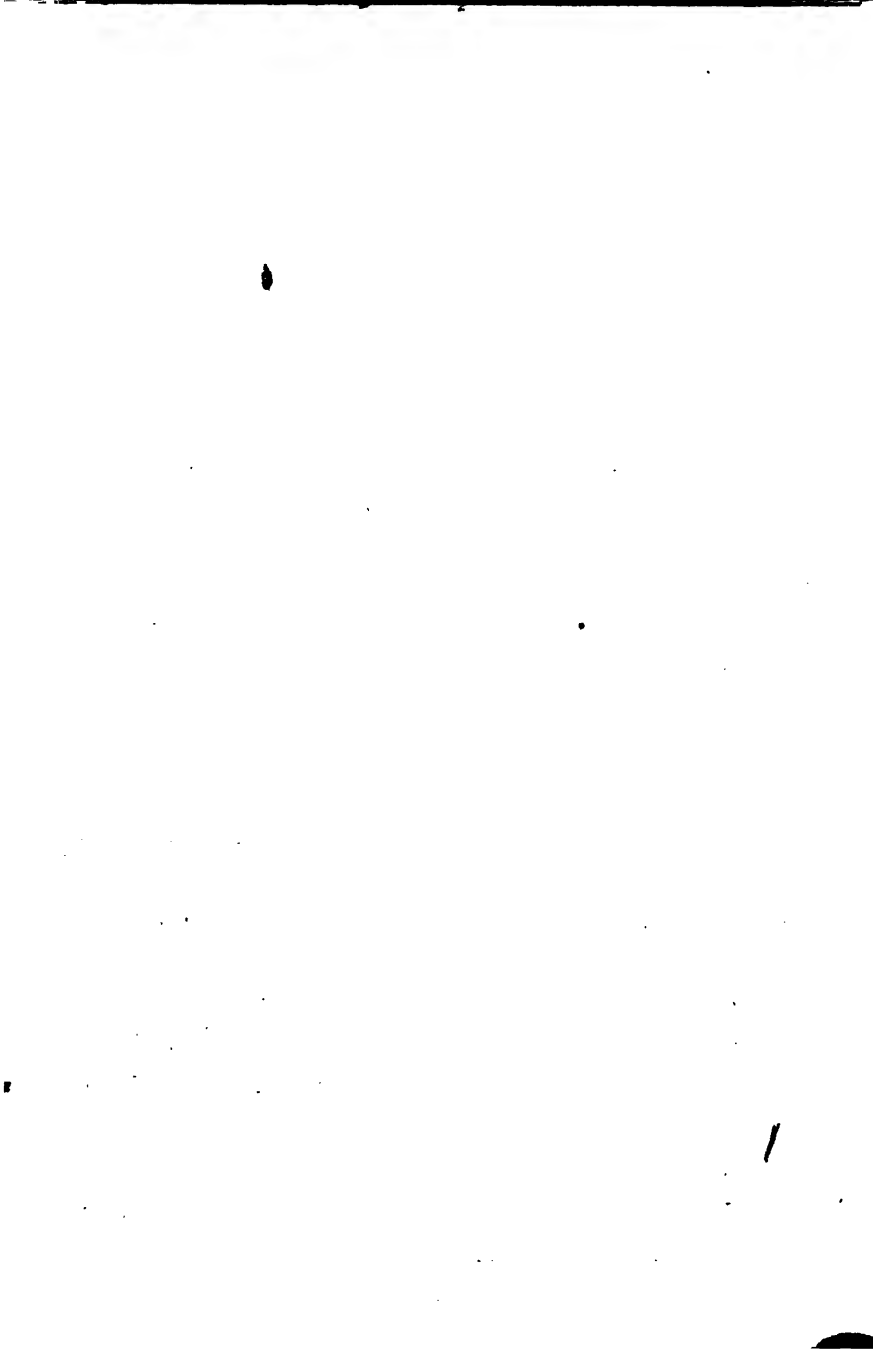
Tottori. When this news reached Hideyoshi, instead of hastening to the relief of Tottori (situated in Inaba, and hence in the northern part of Nobunaga's newly acquired dominions), he entered Awaji* and attacked the southern part of Mōri's dominions. In the space of twenty days he reduced this province to subjection and, immediately passing on to Bitchū,† took the castles of Miyachi and Kamuriyama, and encamped before Takamatsu. The governor of this castle was Shimizu Chozemon, a brave and skilful general. The situation and surroundings of the castle rendered it almost impregnable. On one side of it flowed the Kōbegawa; on two other sides were lakes which made the approach of a large land force impossible, and on the only remaining side there was a large moat which was too well guarded to allow of an enemy crossing it. Added to this, Chozemon had determined to defend the castle to the very last, being confident that upon its holding out depended the subsequent fate of Mōri's dominions.

Hideyoshi's practised eye saw that no ordinary tactics would avail. To water Takamatsu owed its impregnableness, by water he would destroy it. He consequently issued strict orders that no attack should

* One of the provinces of the Nankaidō.

† One of the provinces of the Sanyōdō.





be made on the castle, and forthwith set about making preparations to flood it. Filling a number of bags with sand, he raised a large bank on the southern side of the castle, turned aside the river Kōbe, and forced it into the moat. The bank made was about two miles and a half in length and one hundred and eighty feet broad. It was commenced in May and finished just at the beginning of the rainy season, in June. As the water rose, the height of the bank was increased. The houses surrounding the castle were soon rendered uninhabitable and the garrison began to see that their only hope lay in help from outside allies. Terumoto's generals who had been attacking various parts of Nobunaga's newly acquired dominions hastened to the relief of Takamatsu; and even Terumoto himself considered the position of the castle sufficiently grave to demand his personal presence: he took command of the relieving army; which encamped very near Hideyoshi's men. The object of the allied forces was to force Hideyoshi to attack them and thus to draw away his men from the bank, which Terumoto's troops were ordered to cut through.

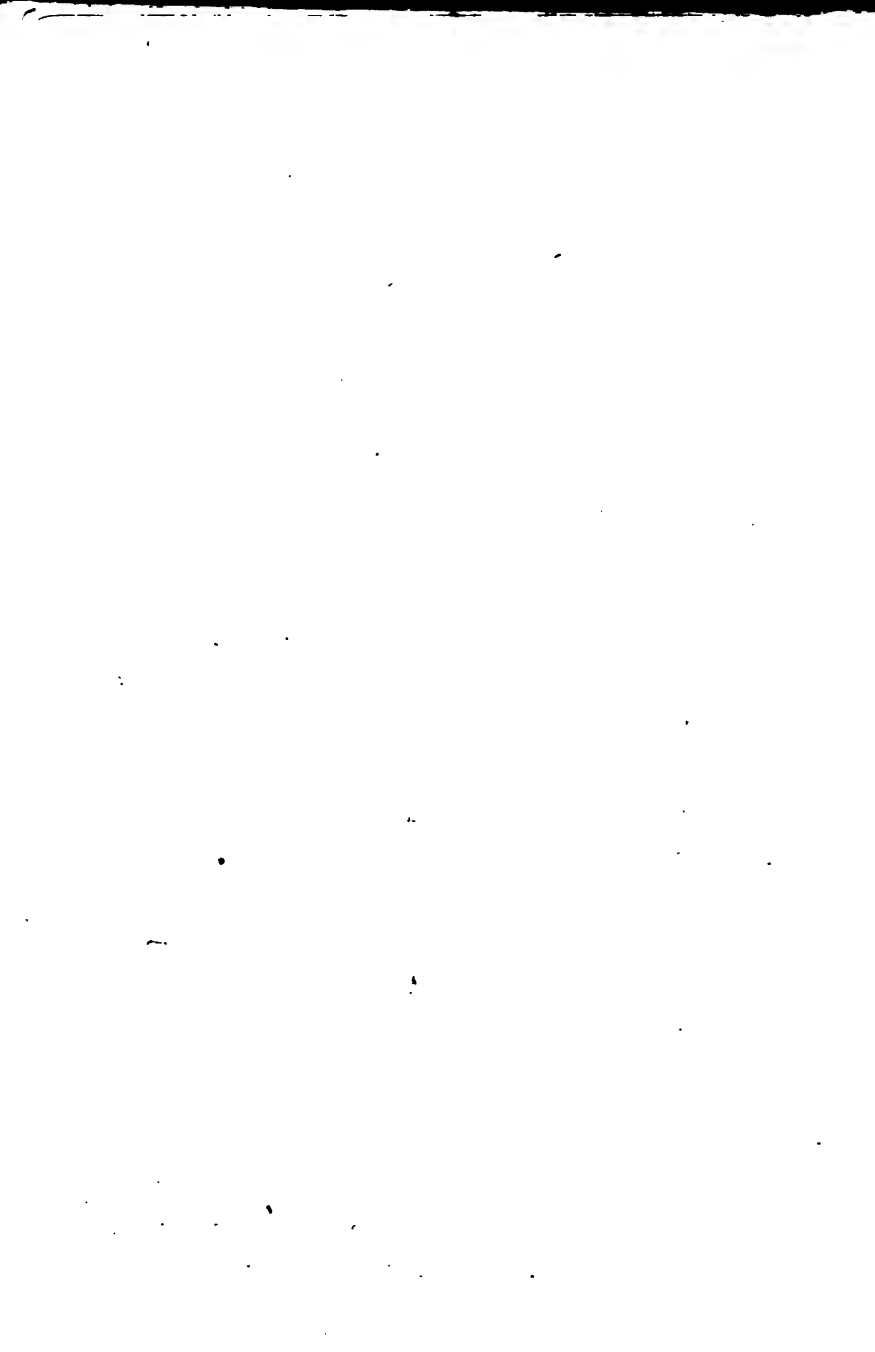
But Hideyoshi was far too wary a general to be the dupe of such a stratagem. He strictly forbade any attempt at attacking the enemy and went on increasing

the height of his bank. The water had risen to such an extent that the castle was almost wholly submerged. The garrison was reduced to great straits, being obliged to move about on float-bridges.

Hideyoshi felt confident that the castle could not hold out much longer, and that with its fall Terumoto's extensive domain would come under his lord's control. But, fearing that the taking of such an important fortress would create jealousy in his master were it accomplished without his aid, he sent a letter to Nobunaga telling him how things stood and begging him to come and superintend the capture of the castle and the repulse of the large army that was encamped in its vicinity.

Nobunaga was highly pleased with the compliment paid him, and gave orders to all his principal generals to make preparation for the expedition. Among these were Hori Hidemasa, Akechi Mitsuhide, Tsutsui Junkei, Ikeda Nobuteru, Nakagawa Kiyohide, and Takayama Yūsho. These generals, with the troops under their command, were sent on a little ahead. Nobunaga, with the intention of joining them later on, with only a hundred followers, proceeded to Kyōto and took up his quarters in the Honnōji.

Mitsuhide separated himself from the main army, and, shortly after leaving Nobunaga's castle, commanded





his men to proceed eastward. The troops were very surprised at this move and did not know what it meant till after their general had crossed the river Katsura, when, raising his whip in the air, he exclaimed with a loud voice, "*My enemy is in the temple of Honnō.*" Thus saying, he pushed on to Kyōto and at dawn the following morning forced his way into the temple and attacked Nobunaga's body-guard.

Nobunaga soon learned who had rebelled. He fought bravely, doing great execution with his bow, till the string of this weapon broke, when he held his own for some time with a spear. But he had been taken unawares and, overpowered by numbers, received a wound in his thigh. Feeling sure that further resistance would be useless, he retired to a quiet spot, and with the same cool courage that had displayed itself throughout his whole career he committed suicide, the temple having been previously set fire to, his body was buried beneath the ruins.

As was indicated in these pages some time ago, Nobunaga was a baron who constantly endangered his life by quickness of temper and utter disregard of the civilities of life.* Many were the knights whom he offended by his rudeness, but with most of such

* A blow received from Nobunaga shortly before his departure for Takamatsu decided Mitsuhide to attack him.

his many sterling qualities more than atoned for occasional fits of anger. But Mitsuhide was too mean-spirited to excuse little faults even in a great man. He was when a knight-errant taken into Nobunaga's employ and for services rendered had been created lord of Tamba. But he proved a deceitful and unfaithful servant. The most fulsome flattery concealed deep-seated malice. Nobunaga's rough mode of treating him drew out his worse feelings, and eventually led to his determining to take the first opportunity of slaying him.

Nobunaga was killed on the second day of the sixth month of the tenth year of Tenshō [A. D. 1582].

In the meanwhile, the castle of Takamatsu had been reduced to such a condition that it could not possibly hold out more than a few days. A messenger from Terumoto had been sent to Hideyoshi suing for peace. This was the result of the report that had reached Terumoto concerning Nobunaga's approach. Hideyoshi had refused to come to terms when the sad tidings of Nobunaga's death reached him. Though much affected by the news, he concealed his feelings and the next day carried on his duties as a general as heretofore. It was on that day that the Governor of Takamatsu committed suicide and the castle fell. The next day another messenger arrived from Terumoto again suing for peace. Hideyoshi put him off



till the following day and then disclosed what had happened. "Things having come to this pass," he added, "it is for you to decide whether you will make peace or not: to me it is immaterial whether I fight or conclude a treaty of peace." I am prepared for either.

Terumoto now called a Council of War, at which the policy to be adopted was freely discussed. The majority of Terumoto's generals were in favour of fighting it out with Hideyoshi. "The news he has received," said they, "will have created discord among his followers and they will not fight in union. It is true that we proposed terms of peace, but they were for Nobunaga and not for Hideyoshi. If we make use of the opportunity that Heaven has afforded us and attack him fiercely, his army will be routed and he will become our captive."

To these sentiments Terumoto's uncle, a man of great discernment and intelligence, thus replied:—"You are entirely mistaken in supposing that Hideyoshi's forces will be disorganised by the event that has occurred. In my opinion Nobunaga's death will strengthen rather than weaken Hideyoshi's cause. Among Nobunaga's followers who is there but Hideyoshi that is equal to the task of allaying the commotion which Nobunaga's unlooked for assassina-

tion will cause? The man has shewn what he is made of by the way that he has acted during the past few days. Had he not felt himself equal to the occasion, he would have concealed the death of his master and accepted at once our terms of peace. His saying that if we wished to fight he would fight or if we wished for peace he would grant it, shews that he considers himself equal to a contest with us—that he feels confident of victory, despite his master's death. I have sent spies to his camp for the purpose of discovering whether there is any of the disunion of which you speak, whether the death of Nobunaga has caused any disaffection among the troops, and I find no signs of anything of the kind having occurred. His troops are as much on the alert and as well disciplined as ever. Depend upon it that if attacked they will fight like tigers. They know well that their success in Kyōto depends on their triumph here. Hideyoshi is not be taken captive in the easy way you imagine. If we attack him we shall live to repent of our rashness; we shall enrage him, and the end of it all will be our total destruction. If, on the other hand, we adhere to our former proposals for peace, we shall please him and make him inclined to favour us. Being the first to recognise his power, we shall be the first to share the honours that await him in the capital."





Terumoto determined to follow this counsel, and forthwith sent ambassadors to Hideyoshi and concluded a peace with him.

Hideyoshi then borrowed troops from Terumoto, and, after reminding his own men of the favours they had received from Nobunaga and of the obligations they were under to slay his foe, he hurried off in the direction of Kyōto to attack Mitsuhide.

Hideyoshi had doubtless foreseen that Nobunaga's rude way of treating his followers would sooner or later lead to his destruction, and that whenever that event took place there would be nothing in the way of his assuming supreme power. Now that his anticipations had been verified, he felt that no time was to be lost in slaying his master's assassin and in thus shewing himself to have the foremost claim to regulate Nobunaga's affairs. Of his final triumph he never seems from the first to have entertained a doubt. He had the most unbounded confidence in himself. The obstacle to his attainment of supreme power could not have been removed at a better time for him. He was in the prime of manhood: his powers well matured, his experience rich and varied. And he had fought long enough under another man's banner to convince the world that he was a greater general than the baron whom he served.

CHAPTER III.

MITSUhide had chosen a time for his attack when all Nobunaga's powerful followers were away from the capital. Shibata and Sakuma were still occupied in withstanding Uesugi; Takegawa Kazumasa was in Hōjō; Niwa Nagahide had just set off to Shikoku. Having accomplished his fell design, Mitsuhide was well aware that the only man he had to fear was Hideyoshi. He took precautions against him that were within an inch of proving successful. First he sent a messenger to Terumoto informing him of Nobunaga's death and proposing that he should join him in attacking Hideyoshi.* But not content with this, he appointed Shiōden Tajima no Kami and Akashi Gidayū to lie in wait for Hideyoshi, and if possible to slay him on the road to the capital.

In the meanwhile Hideyoshi was so eager to reach Kyōto that, regardless of his own safety, he pushed on hour after hour, not stopping even for his meals,

* This messenger was intercepted by Hideyoshi.





and frequently he was some distance in advance of his body-guard. One day, after passing hastily through Nishinomiya, as he drew near to Amagasaki, he saw some men in the garb of farmers, who seemed to be repairing the road. "Work away, my good fellows," Hideyoshi is reported to have said,* "it will not be long before I shall make the times easier for you."

The words were no sooner out of his mouth than a horn was blown, and a number of armed men who had been lying in ambush sprung out into the road and, with drawn swords, surrounding him, said:—"In obedience to an order from the Shōgun Mitsuhide, we have come to take your head. Make haste and deliver it up."

Overcome with astonishment, Hideyoshi looked around him to see what it was best to do. He saw that his enemies were increasing; from every direction they appeared, till they amounted to about seventy. Some quarter of a mile distant there loomed the giant form of his faithful retainer Katō Kiyomasa. But the road that lay between the master and his servant was too well guarded to admit of Hideyoshi's escaping in that direction. Looking southwards,†

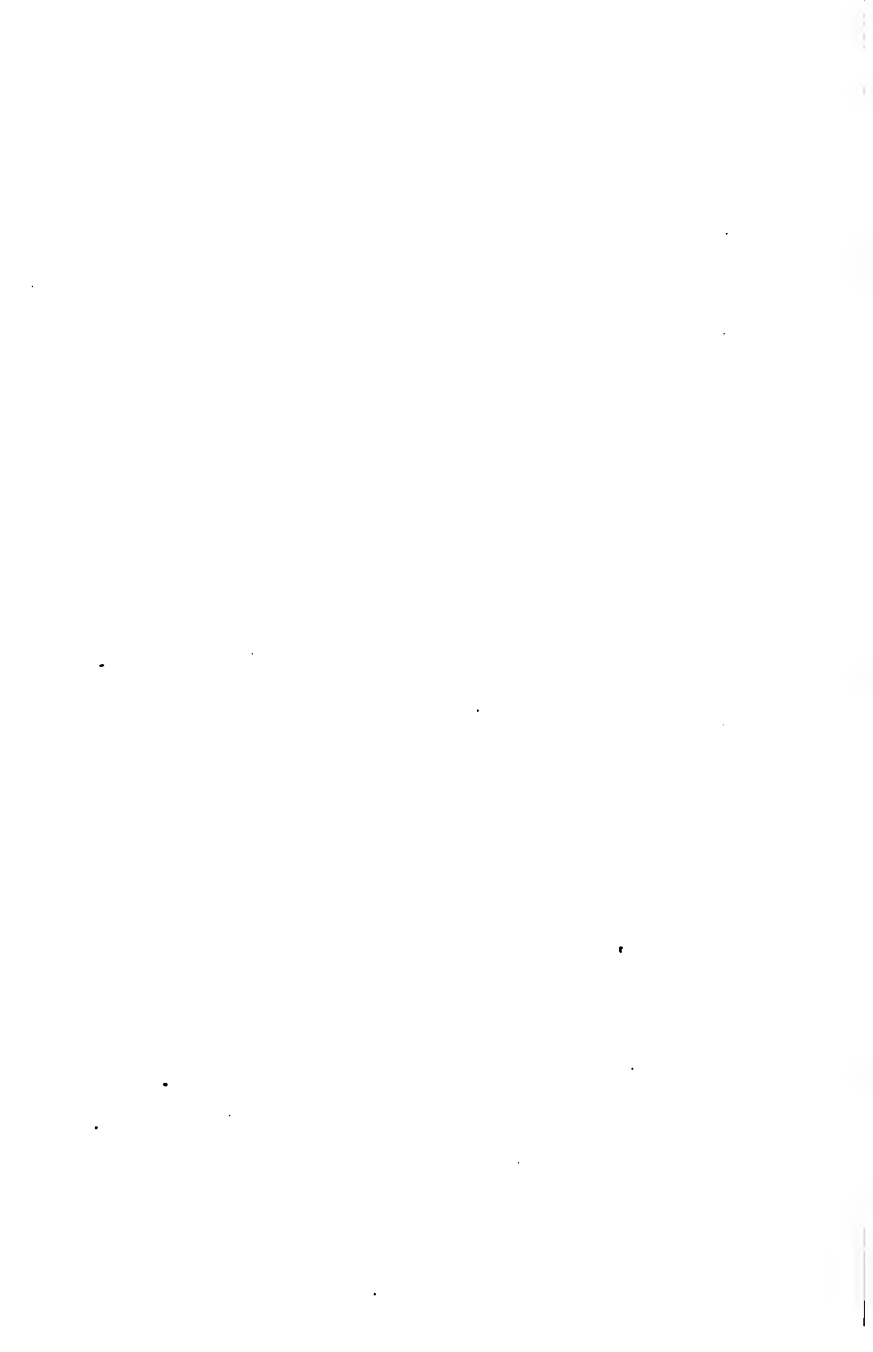
* We think it very improbable that he said anything of the kind.

† It will be remembered that Hideyoshi was travelling eastward on this occasion.

he perceived a narrow path leading away across the fields. This he took, galloping along as fast as his horse would carry him. He was closely followed by Mitsuhide's assassins. But the narrowness of the road caused great disorder, and numbers of the men fell into the rice fields. Seeing the confusion, Shiōden shouted:—"That road only leads to the Kōtokuji. The rat has entered the bag. Behind the temple there is a river, and on every side of it nothing but rice fields." He is in our power.

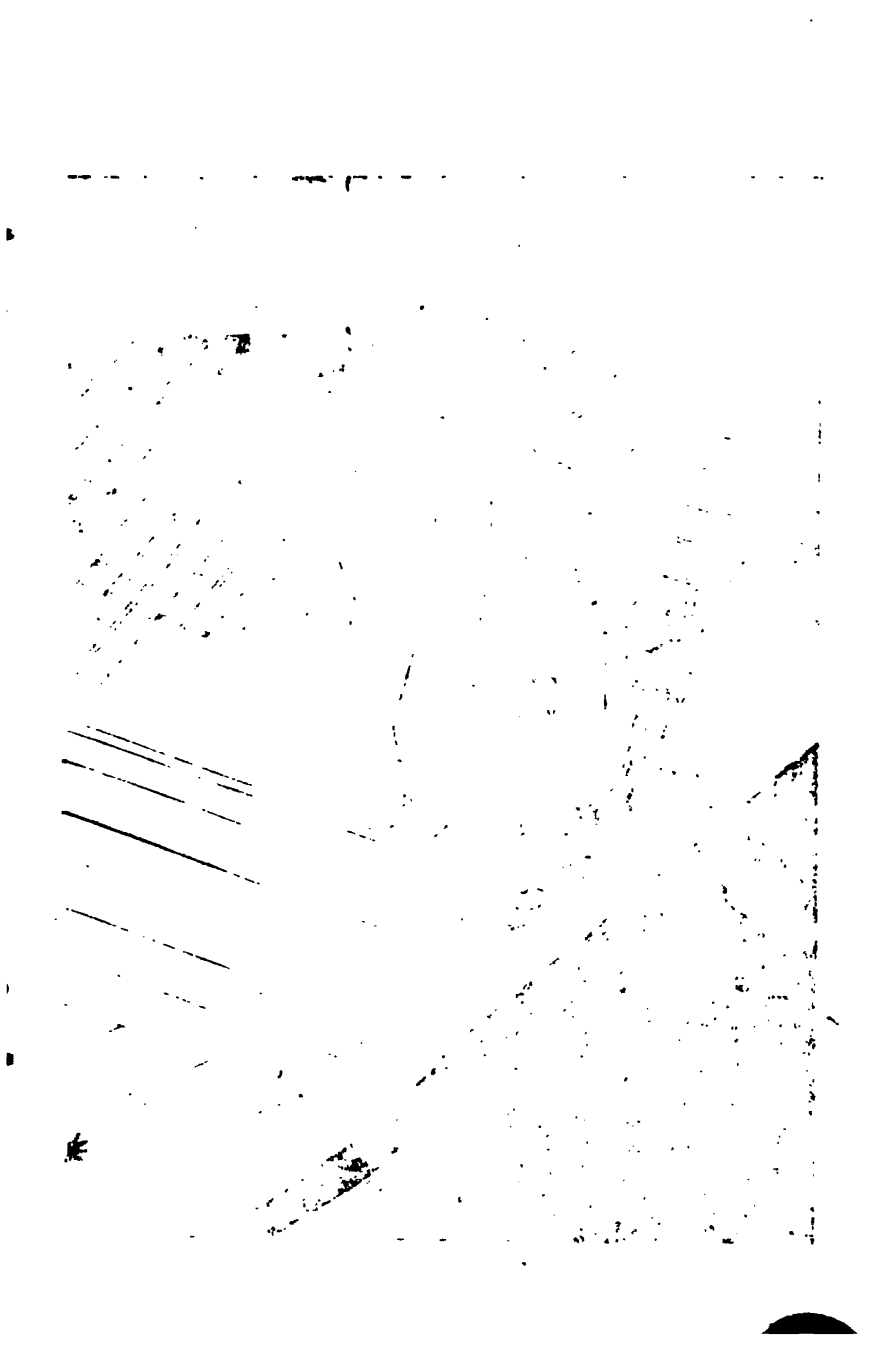
Having reached the temple, Hideyoshi knew that his horse could be of no further use to him, so, hastily dismounting, he turned the animal's head in the direction that he had come, stabbed him in the leg, and sent him flying back the narrow road which had just been traversed. The animal, mad with pain, rushed, into the midst of the assassins, plunging and kicking furiously. The assassins were scattered right and left, and many of them quite disabled, which caused great delay in their progress. While this was going on, Hideyoshi rushed into the temple, hastily removed his armour and hid it under the floor of the veranda and, stripping off his clothes, joined a number of priests who were taking a hot water bath. After the bath he had his head shaved* and, mixing

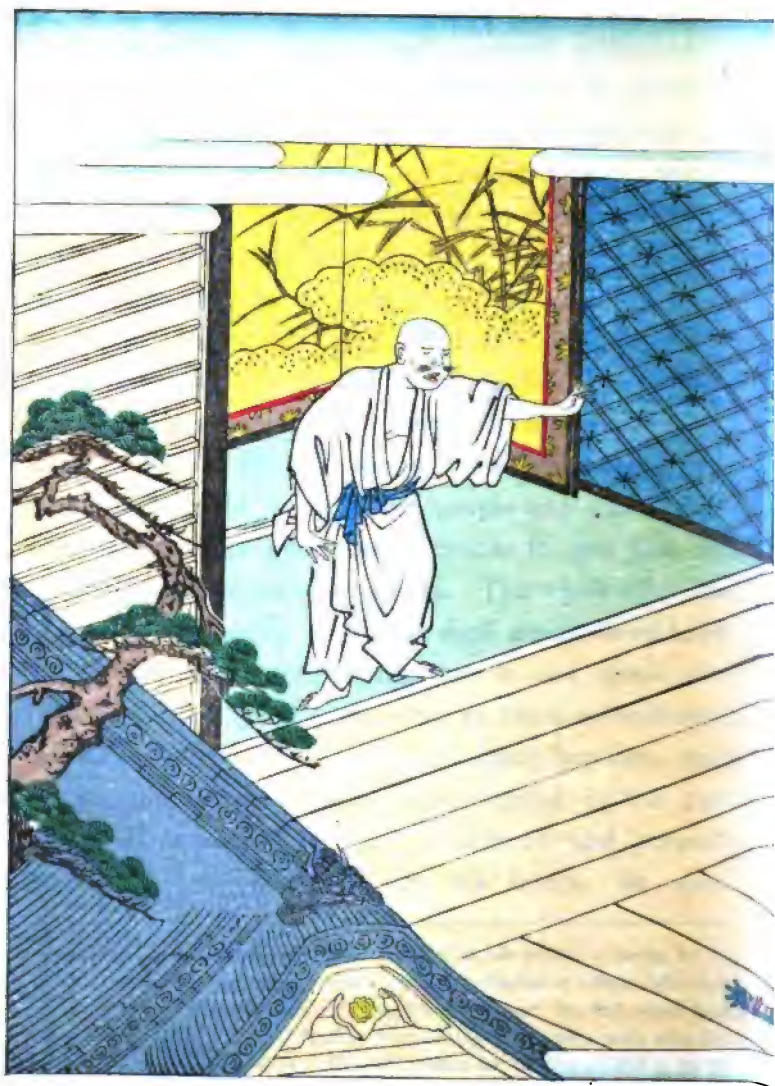
* There are those who maintain that his head was shaved previously.



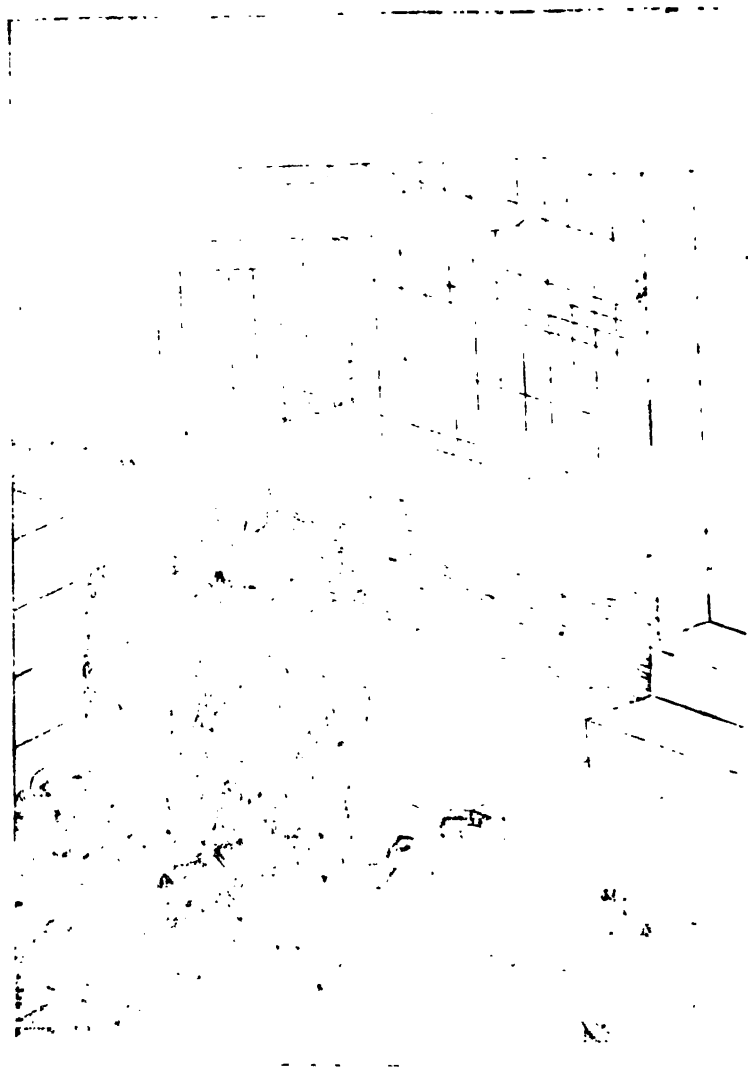
with the priests of the temple, passed undiscovered. Shiōden made various inquiries but found out nothing. In the meanwhile Kiyomasa had cut his way through the assassins and was just entering the temple gates as Shiōden was returning to his men. Him Kiyomasa encountered and, after a severe struggle, slew. The contest between these two brave warriors lasted some time, and during that time Kuroda Yoshitaka with some fifty followers arrived and worked terrible havoc among the band of assassins. Their leader, Akashi Gidayū, threw away his armour and fled.* Kiyomasa went to the temple and searched for his master. The priests were unable to give him any information as to his whereabouts. The whole affair had happened so rapidly that they were utterly bewildered. They had all assembled together in one small room and were looking at each other in blank astonishment as Kiyomasa proceeded with his earnest inquiries, when Hideyoshi made his appearance, dressed in the garb of a priest and looking to all intents and purposes just like one. Turning to his troops, he said:

* Gidayū at first thought it his duty to die in his master's cause, but on consideration he deemed it more expedient to hasten to inform Mitsuhide of the failure of his plot. So, stripping off his armour, he fled naked from the scene of the affray and, after acquainting his master with what had occurred, committed suicide. His only reason for putting an end to his life being that he had defiled the name of a *samurai* by his ignominious flight.







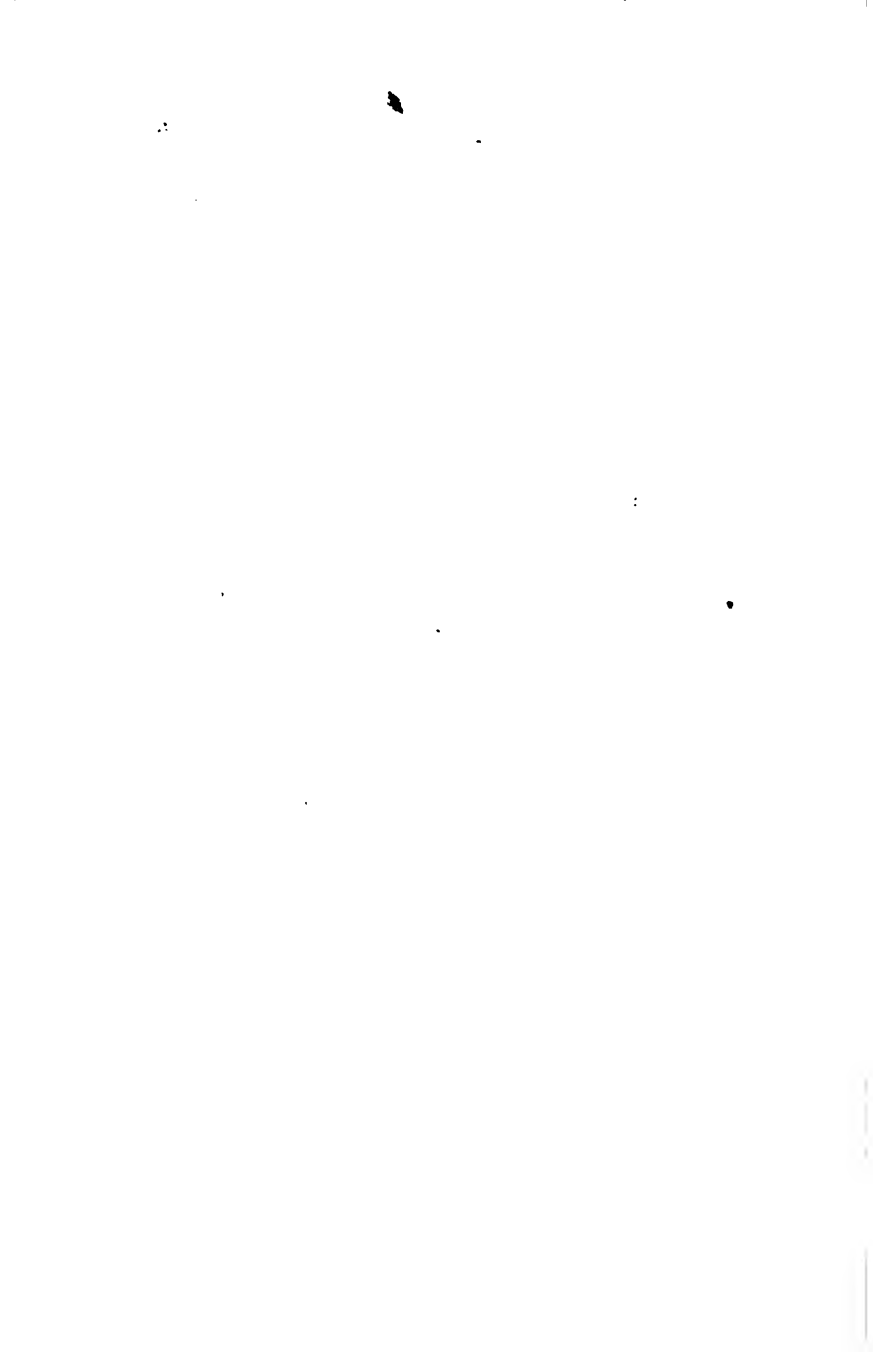


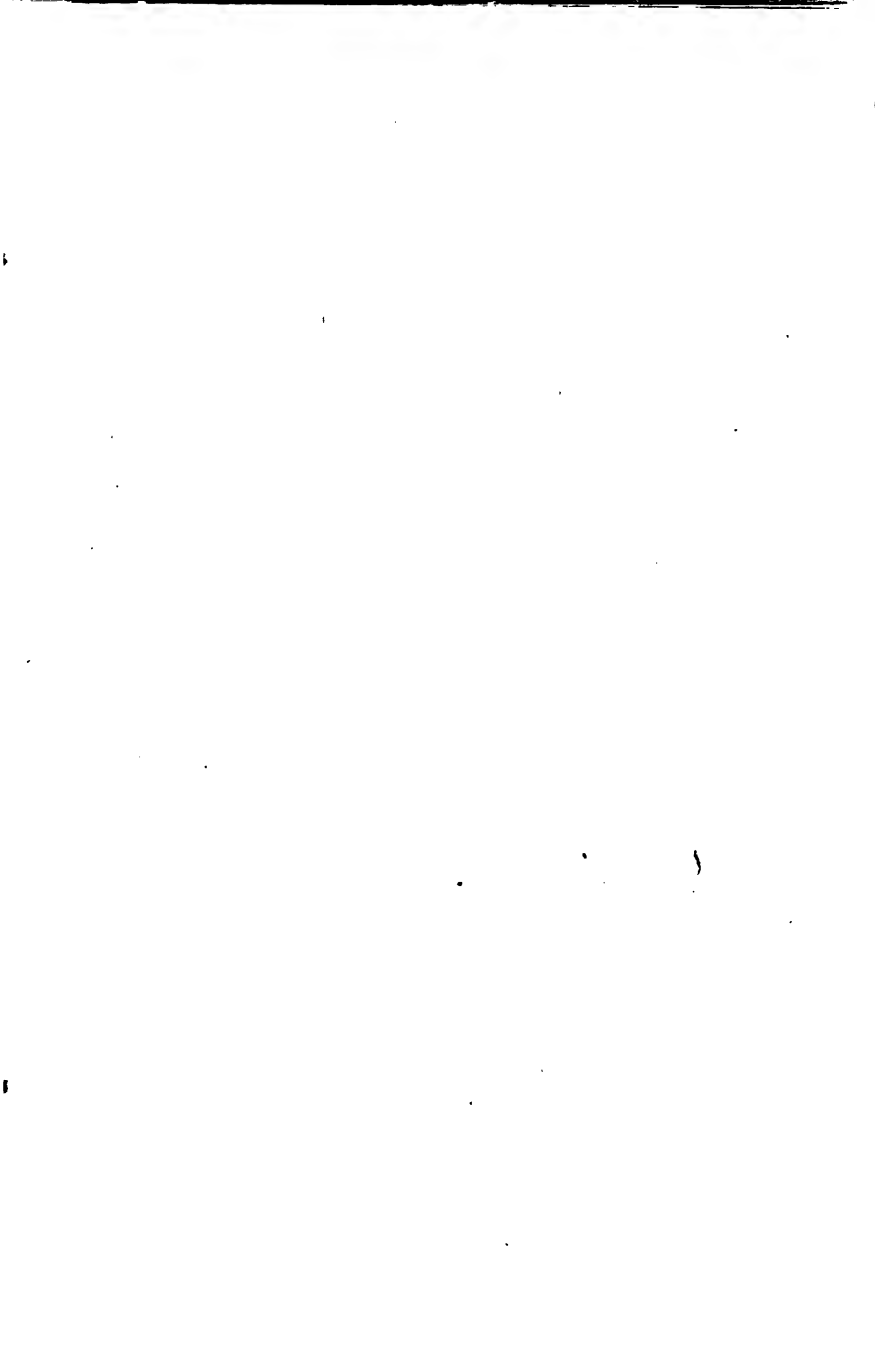
—"Thinking that I would not lose a minute in avenging the death of our late master, I ran myself into this trouble. But Heaven has spared me. This deliverance I take to be a sign that we are about to destroy Mitsuhide. Let us hasten to comfort the departed spirit of our lord by slaying his murderer."

His followers replied that gladly would they yield up their last breath in their master's cause, that each and all were anxious to attack the foe. After spending the night at the temple, they proceeded to Amagasaki where Hideyoshi put on mourning attire.*

Hideyoshi now issued an invitation to the surrounding barons to assist him in avenging Nobunaga's death,

* There is another account of this event, which represents Hideyoshi to have been aware of the plot that had been laid for him and, for the sake of deceiving Mitsuhide's followers into the belief that he had been killed, to have clothed Asano Hachirozaemon, (who resembled Hideyoshi in several respects) in his armour, and to have sent him on ahead, while he himself acted the part of one of the common grooms. According to this account all that is represented in the text as having happened to Hideyoshi happened to Hachirozaemon and the whole matter was kept so secret that till after Hachirozaemon had made his appearance as a priest not one of Hideyoshi's retainers knew what had occurred. It is further related how on this occasion, Hideyoshi, disguised as a groom, approached the temple with a horse and, after tying it up to a post, went up to Hachirozaemon and said:—"You have managed the affair well. Your escape was cleverly effected," and so on. There are not wanting some elements of probability in this account of the occurrence. Hideyoshi during his lifetime was seldom betrayed into rash action. And it is not unlikely that he had his surmises as to Mitsuhide's intentions and that he did not expose himself to danger unnecessarily. But, on the other hand, assuming that Hideyoshi was aware of or had his doubts





which ran as follows:—"Akechi Mitsuhide has treated with contempt all the kindness received from his master, and has been guilty of high treason. He has done what neither heaven nor earth allows. He has done what provokes the wrath of both gods and men. Hideyoshi and such a rebel may not remain under the same heaven together. I have brought all the troops that belong to my territory in Harima and am desirous of uniting these with those under the command of your Excellencies, and of taking the head of this scoundrel Mitsuhide and exposing it to the gaze of the world. So shall the departed soul of Oda Nobunaga be comforted."

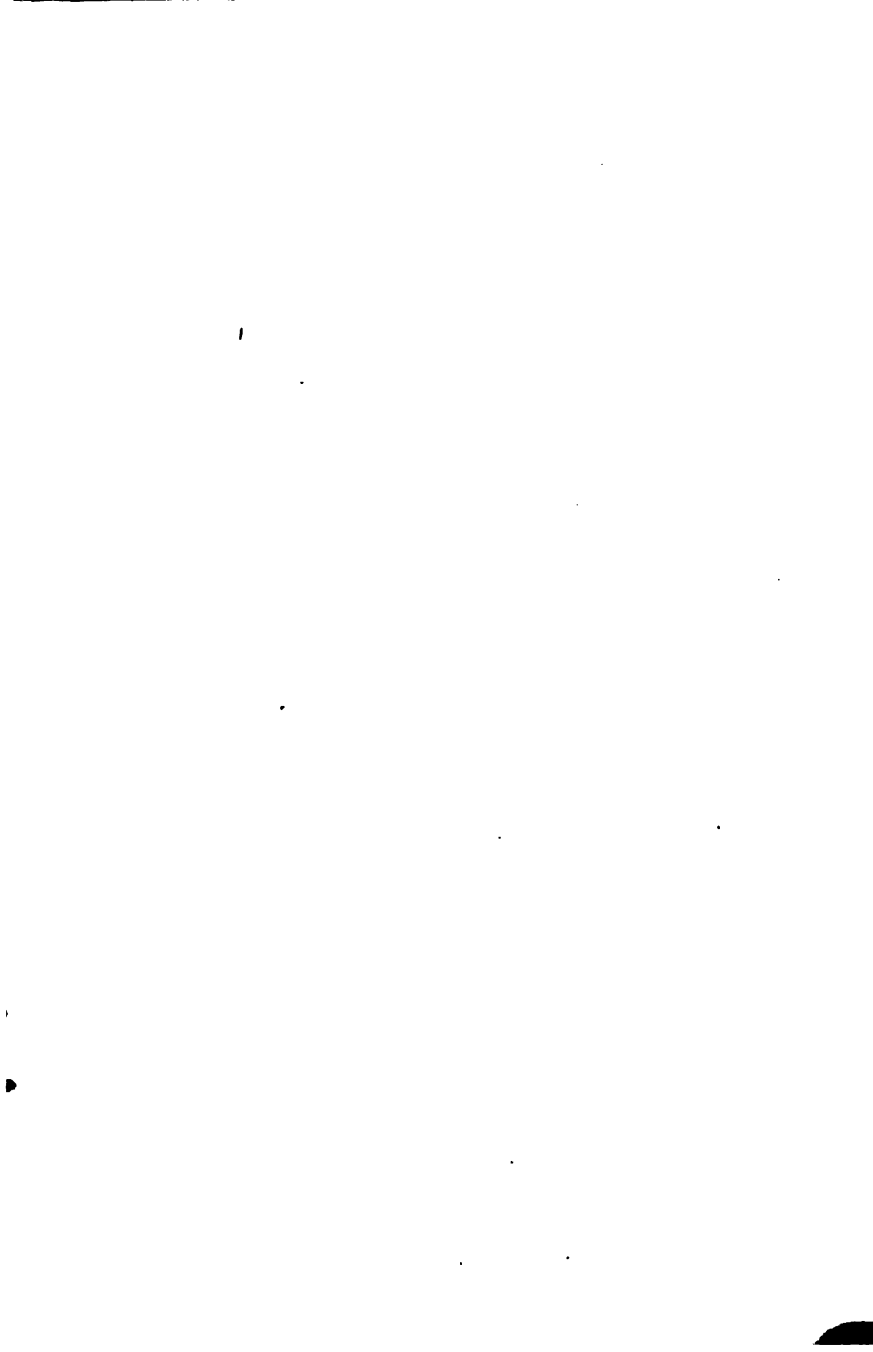
In response to this appeal, numerous were the generals that assembled. On this occasion a farmer named —Tarosuke presented a large number of melons to as to, the existence of a plot, there was no need for him to expose the life of one of his followers in the way represented: the exercise of unusual caution on the road to the capital would have sufficed. That he should have needlessly endangered not only the life of Hachirozaemon but also that of Kiyomasa, one of his chief retainers, is very unlikely. Then the quickness with which the plan of escape given in the text was settled on and carried out is so like what we know of Hideyoshi's capabilities in this direction. It is not improbable that both the accounts which have come down to us are inaccurate in minor details and hence possess an air of incredibility. Some have argued that because the grant of land made to the priests of the Kōtokuji for their services on this occasion was small that therefore the man sheltered by them must have been some meaner personage than Hideyoshi. But this is scarcely an allowable inference, since the part the priests acted on the occasion, being an entirely involuntary one, hardly called for higher remuneration.

Hideyoshi, out of gratitude for a field that he had received from Nobunaga. Hideyoshi made this a text whereon to found an address to the assembled troops. "See the difference," said he, "between this man and Mitsuhide. Here is a man who only received a small favour from our late lord but who, in return, has brought this handsome present,* while Mitsuhide who was in receipt of an income of 500,000 *hoku*, with the heart of a tiger, turned on and slew the man who befriended him. Shall we suffer such a man to defile the earth with his presence?" Then, distributing the melons among the troops, as they cut them up, he added:—"As easily as we cut these melons will we chop to pieces the followers of this upstart."

Mitsuhide heard of Hideyoshi's approach, and took refuge in the castle of Yodo, situated in Yamashiro. To this castle Hideyoshi sent a messenger challenging Mitsuhide to fight a pitched battle on the plains of Yamazaki. The challenge was accepted and the two armies met on the thirteenth day of the sixth month. The battle lasted all day and terminated in the defeat of Mitsuhide. He fled to the castle of Shōryū, where he was surrounded by Hideyoshi's troops. His followers becoming less and less, he saw that it would be

* It is recorded that the farmer cut off all the melons that the field contained.





impossible to defend the castle, so, in the middle of the night, with only ten men, he left it with the intention of taking refuge in his own castle of Sakamoto, but, while passing through the woods of Ogorisu, he was suddenly attacked by a peasant, and received a wound in his side from a bamboo spear, which rendered his further flight impossible and forced him to commit suicide.* His head was brought to Hideyoshi who, after presenting it at Nobunaga's tomb, caused it to be exposed in front of the temple of Honnō. All this took place on the thirteenth day after Nobunaga's death.

In the meanwhile, Nobunaga's various generals had returned from the outposts that they had occupied. Shibata Katsuie from Etchū, Takigawa Kazumasa and Maeda Toshiie from Noto, and Niwa Nagahide from Wakasa. They assembled at the castle of Kiyosu to consult together as to the appointment of a successor to Nobunaga, Hideyoshi also being present.

As may be imagined, their counsels were divided. There were at that time two of Nobunaga's sons living, called Nobuo and Nobutaka. They were both the sons of concubines, and hence not entitled to succeed.

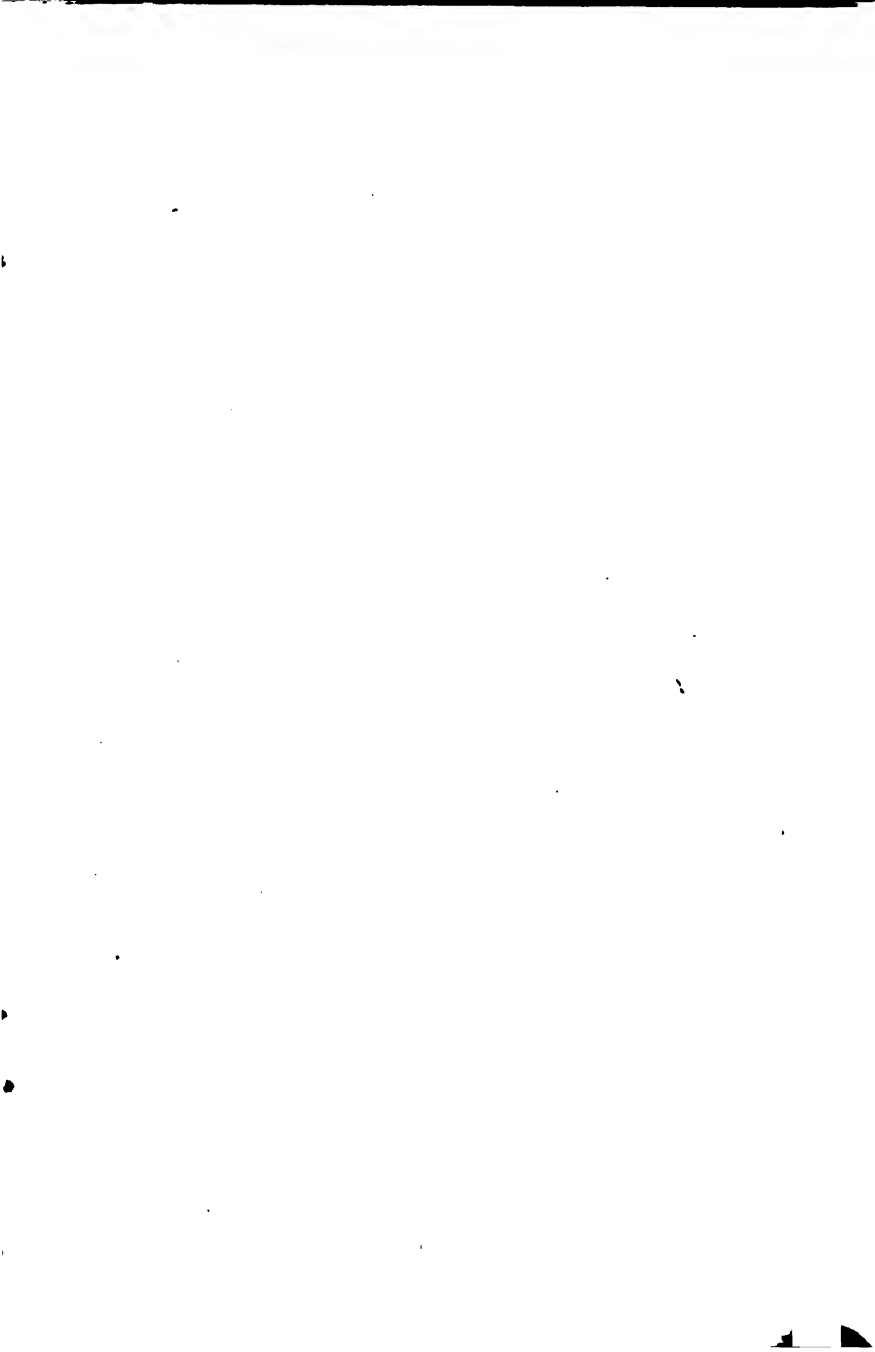
* It was seldom that a spirited leader fell into the hands of his enemies. When all hope of escape was gone he put an end to his life in orthodox fashion by committing *seppuku*.

But both aspired to the heirship to their father's estates and the title of Shōgun. Nobuo on the ground of his age, and Nobutaka in consideration of the part he had taken in the attack on Mitsuhide.* Nobuo was supported by Ikeda Nobuteru and Gamō Hidekata: Nobutaka by Shibata and Takegawa. When each of the principal generals had given utterance to their views, Hideyoshi came forward and said:—"In what Nobunaga's venerable retainers have been saying there is a good deal of truth, but, as I take it, we are not here each one to further his own special views, but to perform a duty we owe to the State. Hence our private opinions must be kept in abeyance, and questions must be settled in an impartial and public-spirited manner. The proper person to succeed to Nobunaga is his grandson Sambōshi. He is the eldest son of Nobutada, and hence the lawful successor to his grandfather. Nobuo and Nobutaka, even during Nobunaga's lifetime, had ceased to reside in his house. They had both been adopted into other families. It would be as unjust as unwise to attempt to put these men into power."

Whereupon Sakuma, looking fiercely at Hideyoshi, replied:—"What do you mean by taking exception to the words of a man so experienced and so

* He fought under Hideyoshi in the battle of Yamazaki.





wise as Shibata? This is the result of ill-feeling—Your proposing that a mere child, whose instability can only be compared to froth on the water's surface, should be created the successor of Nobunaga is done for the sole purpose of furthering your own ends. By this means you hope to get everything under your own control. You are a great rogue, and if you persist in this course I know how to deal with you." As he said this, Sakuma's face grew livid with rage and he looked as though he would spring at Hideyoshi's throat.

Calmly Hideyoshi replied:—"You speak of things that have never entered my head. I am one who, owing to the great kindness of Nobunaga, has risen from obscurity to fame. Far be it from me to shew such ingratitude to my master's family. Even supposing that I had any such ambitious aims as those you mention, would not the presence of such a large number of Oda's old retainers in our midst suffice to frustrate them? My being the first to attack Mitsuhide may appear to some like presumption, but it was not. I acted as I did simply because I thought it dangerous to allow Mitsuhide to gather strength."

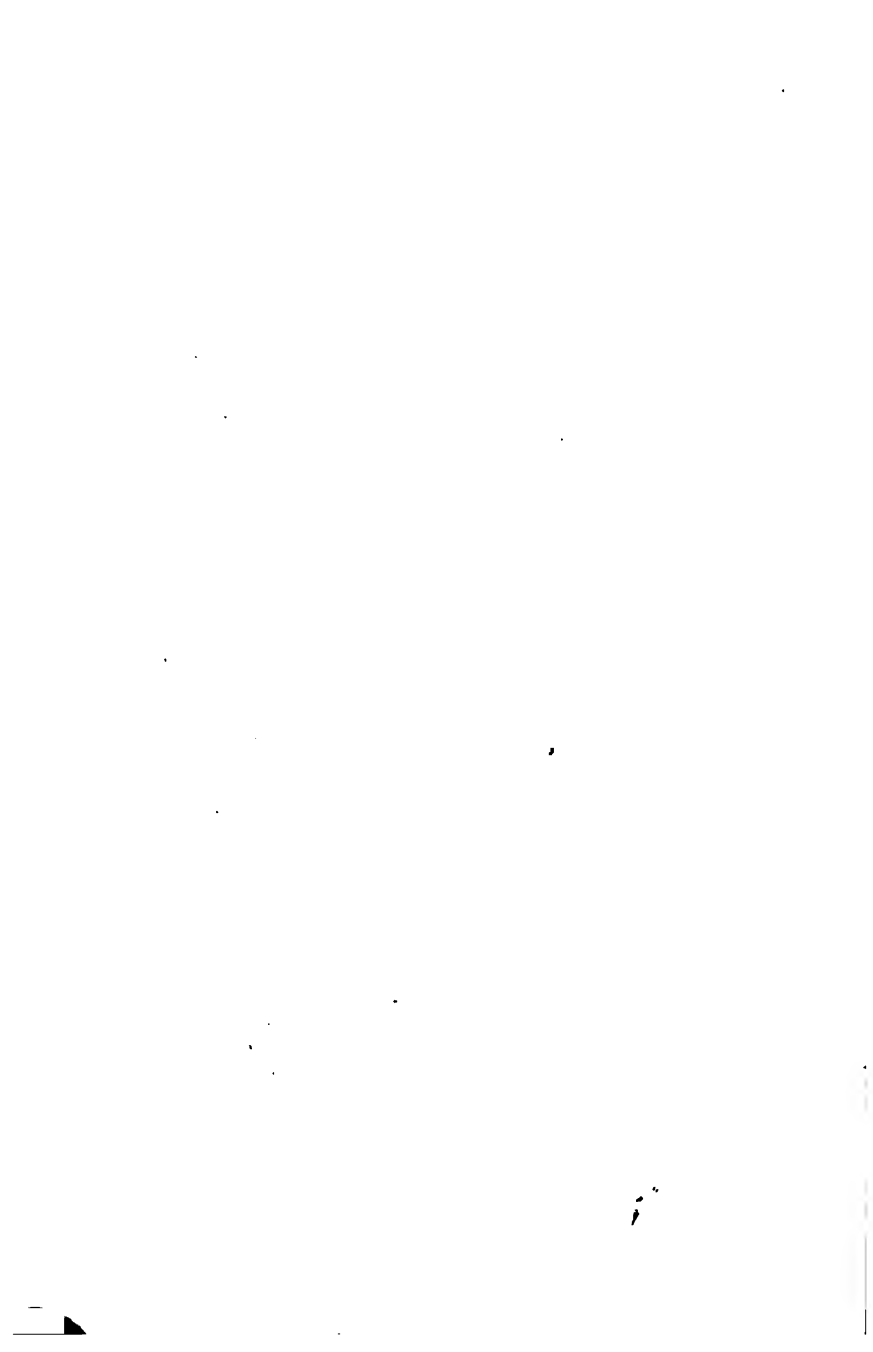
"Why address me? Speak to Katsui," rejoined Sakuma, growing more and more angry. "My question was put for others besides myself. You have no

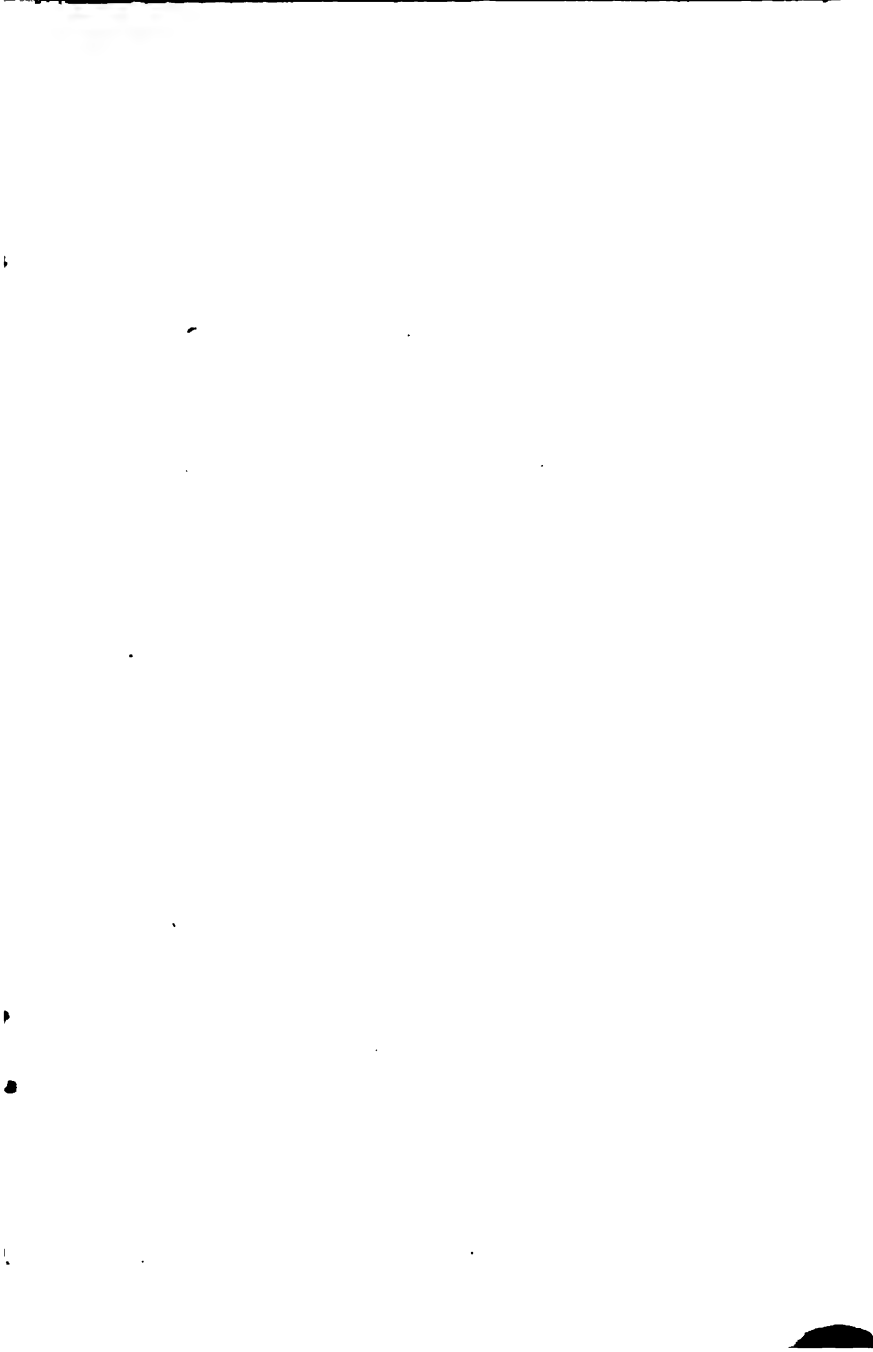
business to make a personal matter of it in this way. You are an insolent fellow, and we wont put up with you." Thus saying, he rose and drew his sword. Whereupon the various generals present interfered.

When the hubbub had subsided, Tsutsui Junkei came forward and said:—"We have met to day to decide on the best mode of administering Oda's affairs and not for the purpose of displaying our animosties. To do the latter would be the extreme of disloyalty. If I may be allowed to express an opinion on the matter in dispute, seeing that Nobuo and Nobutaka are at enmity with each other, the appointment of either one of them to supreme control of Oda's affairs would never answer. The course I would recommend is that Sambōshi be appointed Nobunaga's successor, that Nobuo and Nobutaka be created his guardians, and that the administration of affairs be entrusted to a Privy Council to consist of Shibata Katsue, Ikeda Nobuteru, Niwa Nagahide, and Hashiba Hideyoshi. If this course be followed, the perpetuity and prosperity of Oda's house will be secured."

To this proposal the Council agreed. Documents were drawn up and oaths taken.

But Shibata, Sakuma, and some few others were ill-pleased with the arrangement and determined that they would take the first opportunity of slaying Hide-





yoshi. Takegawa, a bitter opponent of Hideyoshi's, was among those who conspired to take his life.

In the second day of the seventh month the various barons assembled at Kiyosu, for the purpose of making arrangements for the partition of Nobunaga's territory. Hideyoshi's enemies had previously determined to make this an occasion for provoking him to anger and, if possible, of killing him. They commenced by forcing him to drink a large amount of *sake*. This was followed by all kinds of unreasonable proposals. Hideyoshi bore all patiently, complying even with the request that he should hand over to Shibata his castle of Nagahama.* This concession was so unlooked for and, in Shibata's eyes, so important that for the time being his anger was appeased and he proceeded to transact the business of the day, namely, the partition of Nobunaga's territory. Hideyoshi refused to receive any fresh territory; preferring to retain what he had lately acquired in Chūgoku. He knew that he had nothing to fear from his foes, having a finer body of troops and more resources than any of them. He was confident that his final triumph depended on himself and not on the extent of his dominions.

* Shibata's object in getting possession of this castle was to enable him to march southward and attack Hideyoshi whenever he pleased.

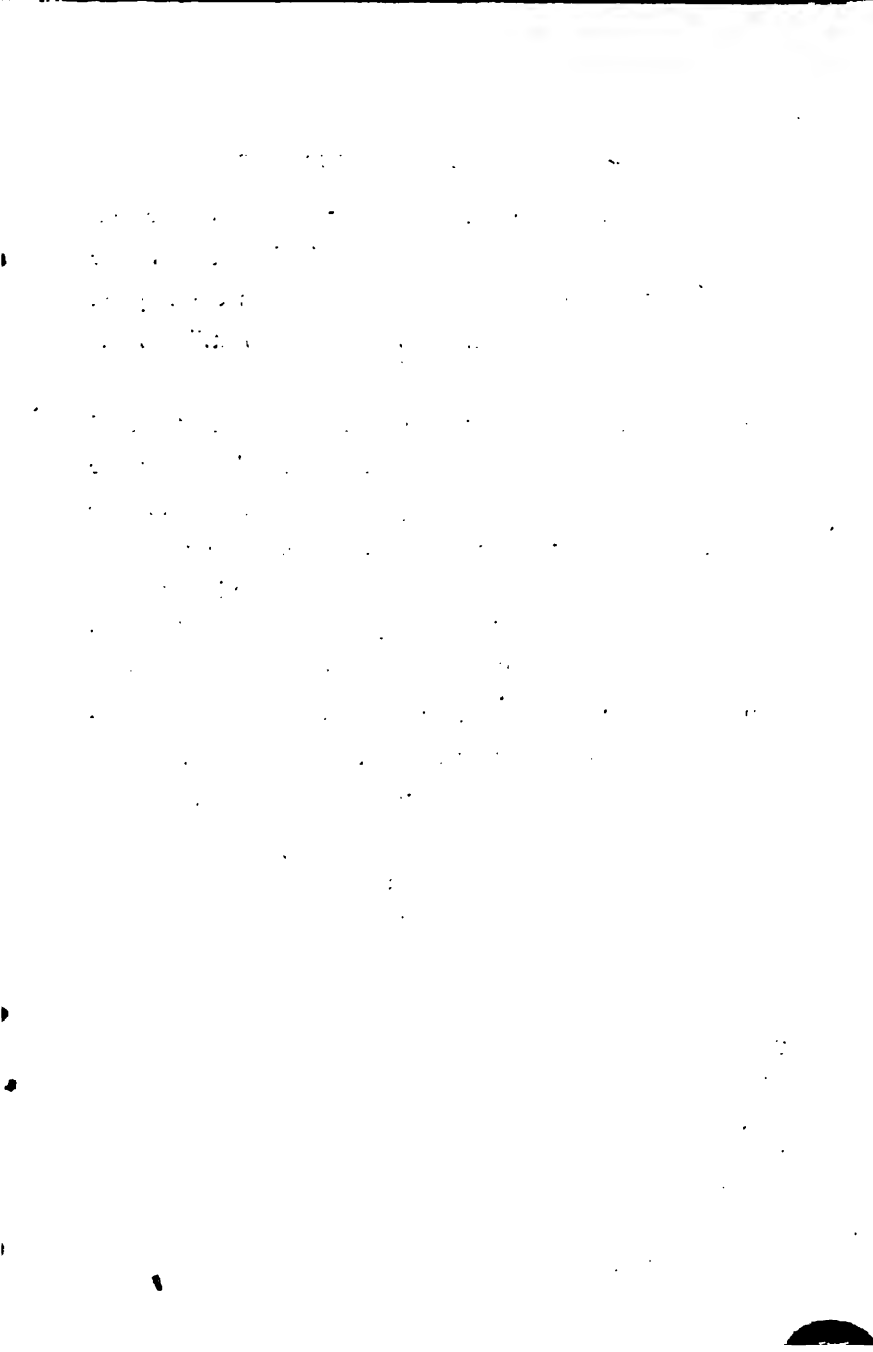
But he was not out of the wood yet. Another attempt was made by his inveterate foes to encompass his downfall. Before the barons departed to their various dominions, Shibata summoned them to a farewell banquet, and made this an occasion for insulting Hideyoshi in a more egregious manner than he had hitherto done. After they had all been drinking freely, turning to Hideyoshi, Shibata said:—"Ah you will remember that some twenty years ago you shampooed me.* I have not yet forgotten with what skill you accomplished it. I wonder whether you still remember the art. I have been drinking a good deal to-day, and my limbs are languid: I should like to be shampooed by you again." Then, turning to Sakuma, he said:—"What think you, Sakuma? is not Chikuzen no Kami too great a man to do a thing of this kind?"

Whereupon Sakuma, addressing Hideyoshi, said:—"Since it is the request of Shibata you had better comply."

The generals present were astonished at this proceeding and trembled for the consequences. "An outrageous piece of rudeness on Shibata's part!" said they.

Without changing countenance, Hideyoshi replied: "Not having practised shampooing for a long time,

* *Vide supra*, p. 67.



I am not sure that I can do it to your satisfaction. Moreover, to-day I too have been drinking, and hence my hands are somewhat out of gear, but as the request comes from one so great, I will try my best." Thus saying, he commenced the shampooing.

The various lords looked on with amazement. And Shibata, observing the notice which the barons were taking of the affair, felt sorry that he had acted so rudely. In order to prevent his feelings of shame from revealing themselves, however, he pretended to be asleep. Hideyoshi, seeing this, left off shampooing and withdrew to a little distance from where Katsuie was lying. Whereupon Sakuma, who was excessively annoyed at the failure of every effort to stir up Hideyoshi's anger, exclaimed:—"I am utterly astonished that a man holding your position should lower himself by doing the work of a common shampooer. I would rather have my body cut into little bits than submit to such ignominy."

Smiling, Hideyoshi replied:—"Is it not recorded that the wife of the Emperor Shomu washed the body of a beggar? Compared with that what I have done is a mere trifle. I am not only ready to do this, but to go much further, and all for the sake of saving the house of Oda from ruin. Are we not surrounded by enemies? There is Mōri in the west, who though

he has made peace with us is not to be trusted; Hōjō in the east; Uesugi, in the north, and Chōsokabe in the south. All these are rejoicing over the death of Nobunaga, and are waiting for an opportunity to recover their lost territory. What is it that restrains them if not the presence of such men as Shibata, Niwa, Ikeda and my unworthy self? If we commence to quarrel among ourselves, our late master's cause will be irretrievably ruined. That is my reason for putting up with affronts."

The assembled barons were much struck by these remarks and Sakuma knew not what to say in reply. So Hideyoshi took his departure.

After he had left the castle, Shibata called Sakuma close to him and said:—"It will never do to let Hideyoshi escape. With the sharpness of a monkey, he has outwitted us so far, but do you attack and slay him on the road to his castle."

Such orders being welcome to Sakuma, he was prompt in attempting to execute them. He had heard that Hideyoshi had left with about 300 troops, consequently with twice that number he hastened by another route to take up a position along the road where he was to pass. What was his surprise when he drew near the place of ambush to find it occupied by other liers-in-wait. He thought that they were

292 HE DECIDES TO HOLD A GRAND FUNERAL CEREBMONY.

probably sent by one of Hideyoshi's many enemies, and that hence they would lend assistance to the enterprise he proposed carrying out. Thinking it hardly safe, however, to disclose his purpose to strangers, he proceeded along the road to Nagahama, intending to conceal his troops further on. But wherever he went he still found liers-in-wait, here fifty, and there a hundred. He was puzzled to know what it all meant. But presently the mystery was solved; for Hideyoshi hailed in sight, with a crowd of followers; and as he came along the road the liers-in-wait all helped to swell his train. This convinced Sakuma that all further efforts against Hideyoshi would prove fruitless, and he began to fear that the discovery of the plot might lead to his ruin: so he hastily skulked back to Shibata, and reported to him how things stood. The two became more and more apprehensive that the liberties which they had taken with Hideyoshi would cost them dear. And in this, as we shall presently see, their surmises were correct.

These few days had tried Hideyoshi's patience to the utmost. Had he once given away to his angry feelings, however, he would in all probability have lost his life, for in the Council his friends were outnumbered by his enemies. On the principle that guided him throughout life, and which to a greater or less extent

guides all great men, he sacrificed the little to the the great, temporary advancement and honour to the attainment of his ultimate aims, he put up with affronts and rebuffs, refused to take offence at what was intended to offend, submitted for the time being that he might conquer eventually.

Shibata, being convinced that it was absolutely impossible to attack Hideyoshi at once, contented himself with placing his adopted son Katsutoyo in charge of the castle of Nagahama and with instituting all kinds of intrigues against the life of Hideyoshi: after which he returned to Echizen.

Meantime, Hideyoshi went to Kyōto and immediately entered on the active administration of affairs. The Emperor (Ōkimachi), seeing the power that Hideyoshi wielded, bestowed on him the second degree of the fourth rank, and gave him the title of major-general.*

But Hideyoshi felt that it was necessary to make some special display of his power, in order to shew that he intended to act as the chief administrator of Nobunaga's affairs. And he thought that the best possible way of doing this would be to hold a grand funeral ceremony in the capital and on this occasion to take the lead in an unmistakable manner. He fixed on

* 少將



the fifteenth day of the tenth month for the ceremony, and invited all the great barons to be present.

Shibata hailed the occasion with delight. "I will make use of this opportunity," said he, "for substituting Nobutaka for Sambōshi and of shewing the assembled lords the extent of my power."

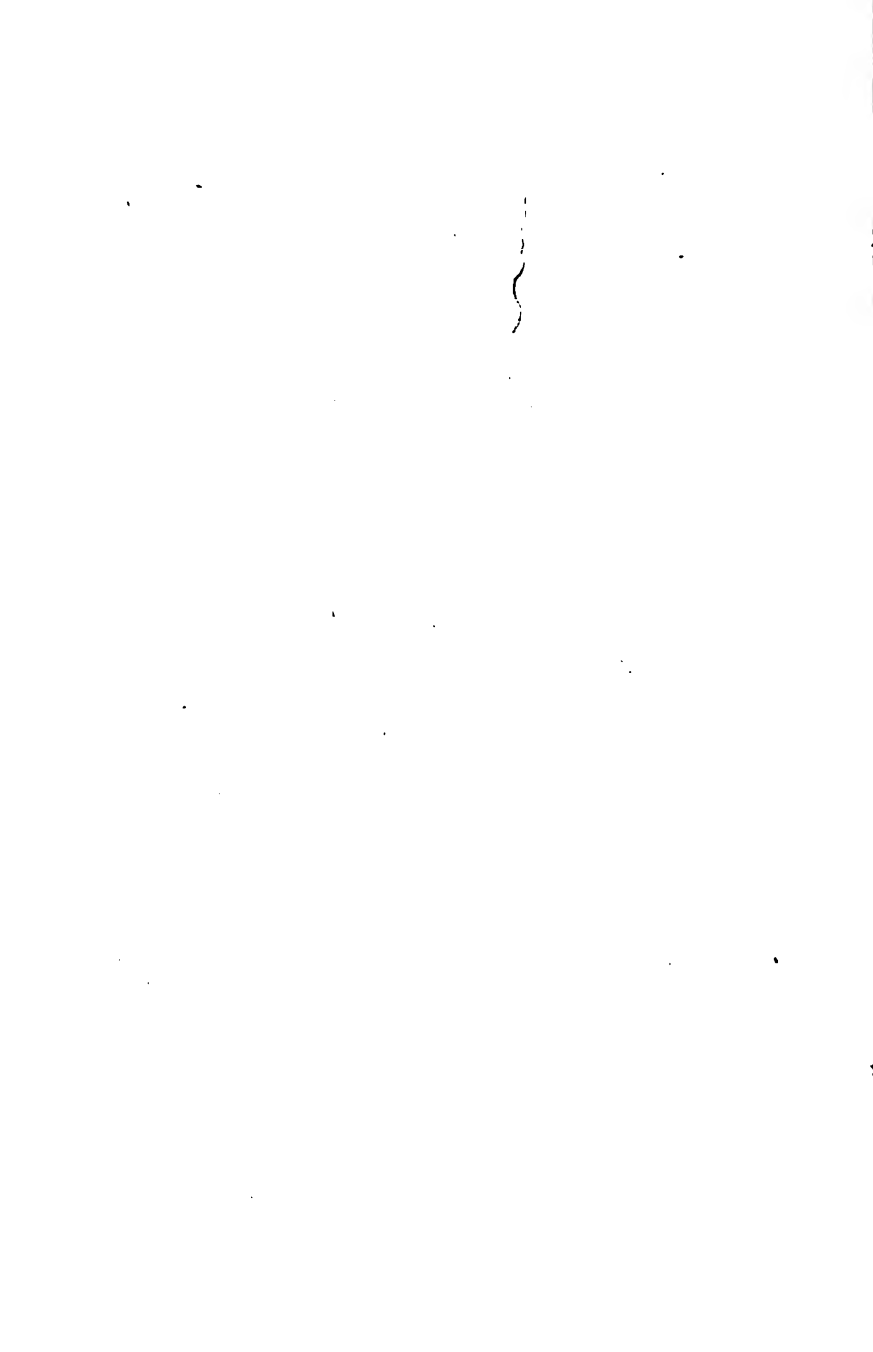
Takegawa Kazumasu was of the same mind. He too aspired to supreme command and thought this a fitting occasion for proclaiming to the world the greatness of his claims.

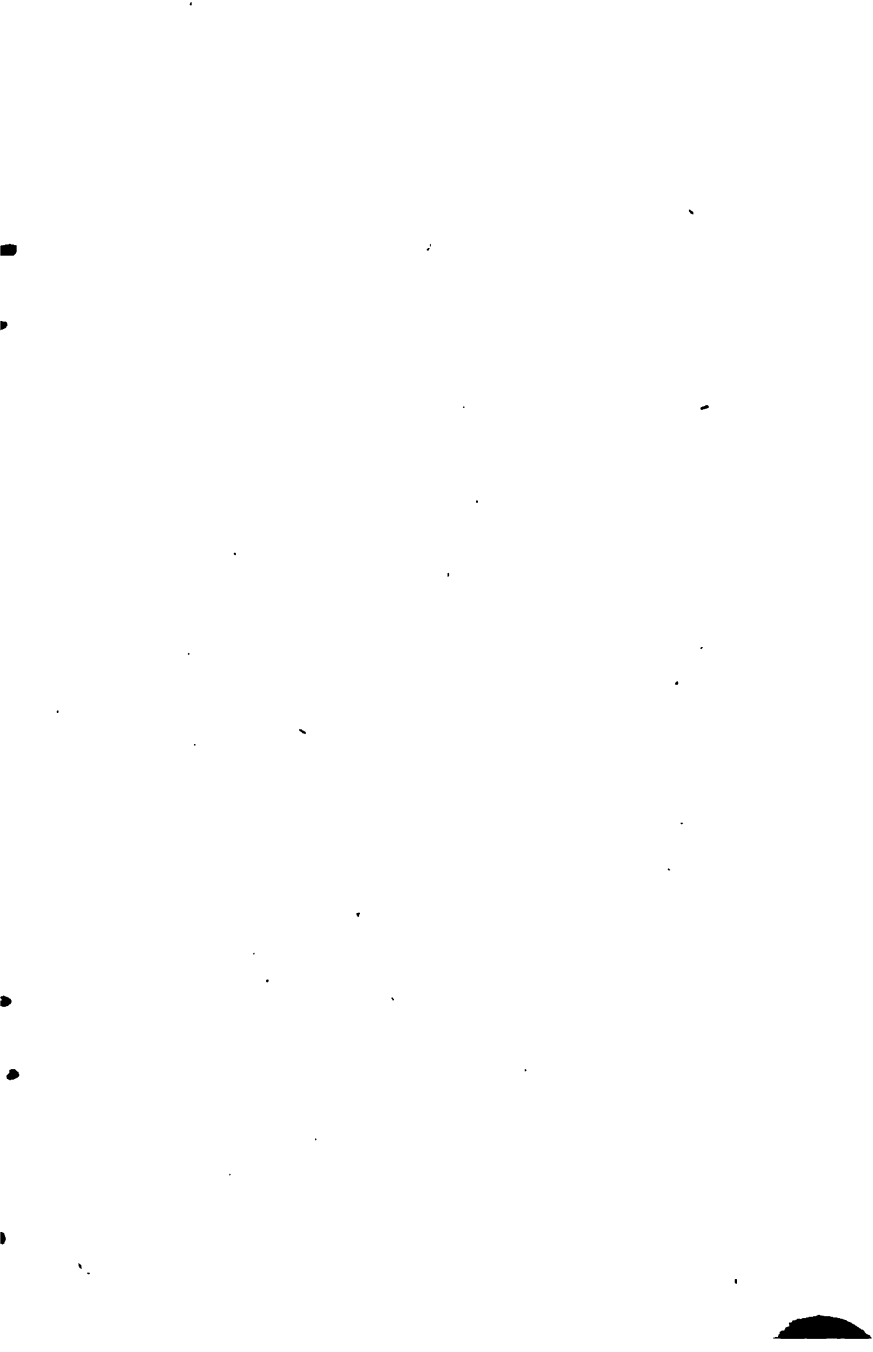
Nothing was wanting to render the ceremony one of the grandest of pageants. All the wealth and state of the empire were represented on the occasion. The more powerful barons, like Mōri Terumoto, Kikkawa Motoharu, and Kohayakawa Takakage, sent substitutes with the usual presents; and even Uesugi Kagekatsu, though by no means subjugated, thought it but the part of politeness to send an officer of high rank to attend the ceremony. There was not a town or village of any importance in the whole of Nobunaga's dominions but was represented on this memorable occasion.

As the day drew near Kyōto became one scene of bustle and excitement. The streets were constantly enlivened by the arrival of rich nobles with their gorgeous equipments. All available inns were placed at their disposal.

The preparations for this memorable day made by Hideyoshi were most elaborate. He placed in the suburbs of Kyōto, under the command of Kuroda, Hachisuka, and Asano a large contingent of troops. These were bidden on a given signal to surround the temple of Daitokuji. Another body surrounded the palace with the intention of carrying off the Emperor, if this were found necessary. A detachment lay in ambush around the temple grounds in which the ceremonies were taking place, who were commanded on a given signal to summon their comrades quartered in the suburbs. Inside the temple grounds was another body, hidden from view by flags hung around like curtains, which guarded the temple itself. Every entrance to the temple was occupied by bowmen, or spearmen, and guns were placed hither and thither ready to be fired at any moment.

The various barons all arrived in splendid style, and the purely religious part of the ceremony was conducted with great pomp. The priests having finished their devotions, prior to the worshipping of Nobunaga's spirit by the multitude, Hideyoshi had arranged that a paper should be read by Mayeda Gen-i stating the order in which incense should be offered by the assembled barons, his object being to make it clear to the great men of the land that Sambōshi was





Nobunaga's successor and that he (Hideyoshi) was his chief supporter. This paper Mayeda held in his hand and was about to read when, with a loud voice, Shibata exclaimed:—"The proper person to be the first to do homage to the dead is one who was the author of brave exploits in the late war against Oda's murderer; he is no other than Mr. Nobutaka, and Shibata Katsue will be his supporter." Whereupon Katsuyori took hold of Nobutaka's clothes and urged him forward.

Just at this juncture Hoshizuki Nagato-no-Kami rose and in angry tones interposed:—"Nobutaka, wait a while! Nobuo, being the eldest surviving son of the deceased lord, is the proper person to take the precedence in worshipping his spirit." Here he pushed forward Nobuo, urging him to be the first to offer incense.*

"Wait a while," exclaimed Takikawa Kazumasu. "Nobutaka and Nobuo are both alike guardians, and hence, though one may be older than the other, there is no difference in their rank. In my opinion they ought to worship together."

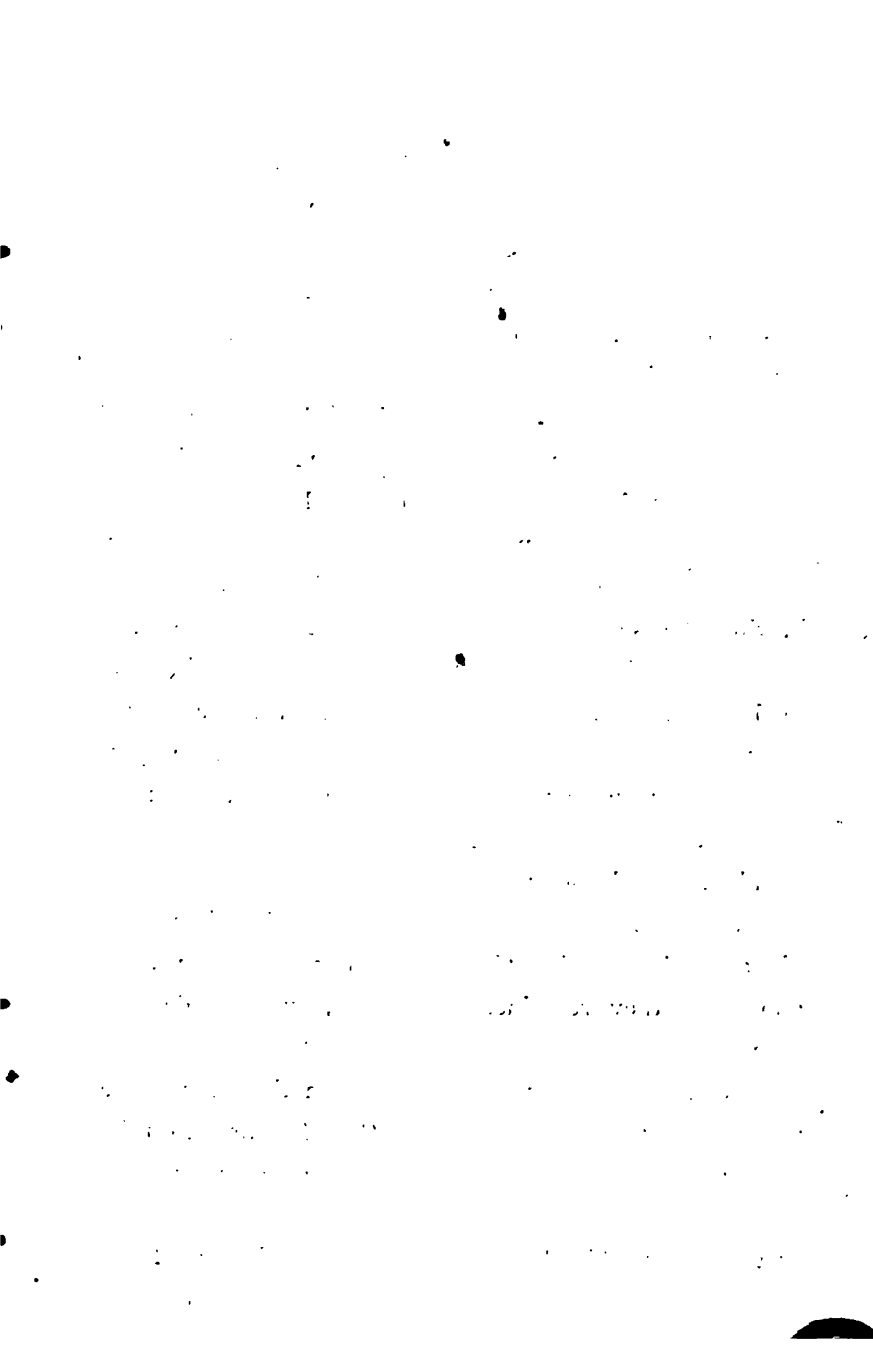
To this proposal the supporters of Nobuo and Nobutaka agreed, and the two were about to offer

* The worshipper takes one of the small sticks of incense placed ready and thrusts it into the fire, the idea being that the spirit of the deceased is pleased with the sacred perfume.

incense when from the left side of the temple the voice of Hideyoshi was heard, loud and stern:—

“Nobuo and Nobutaka, defer your offering incense. Major-general Hashiba Hideyoshi, of the 2nd degree of the 4th rank, is coming.” As the voice reached the outskirts of the building, all wondered what was going to happen. Shibata and his party paused and looked in the direction from which the voice proceeded, when presently they caught sight of Hideyoshi, dressed like a court-noble, with a black nobleman's cap in his hand, carrying Sambōshi in his arms, and advancing towards the altar. He was followed by sixteen of his bravest warriors, all armed to the teeth. Seeing these warlike preparations the barons were ill at ease, not knowing what they imported.

On reaching the spot where Shibata and his supporters were standing, Hideyoshi, with eyes glowing with anger, exclaimed:—“Wait, you unfilial sons of Lord Oda, Nobutaka and Nobuo, and you disloyal servants, Katsuie and Kazumasa. I wonder that reverence for the spirit of our late lord, if nothing else, does not prevent your acting so rudely. While the successor of Lord Oda has not yet paid homage to his spirit, what business have you to approach the altar? You are an impudent set, indeed!”



Nobuo and Nobutaka, cowed by the force of these words, crouched down speechless before Hideyoshi.

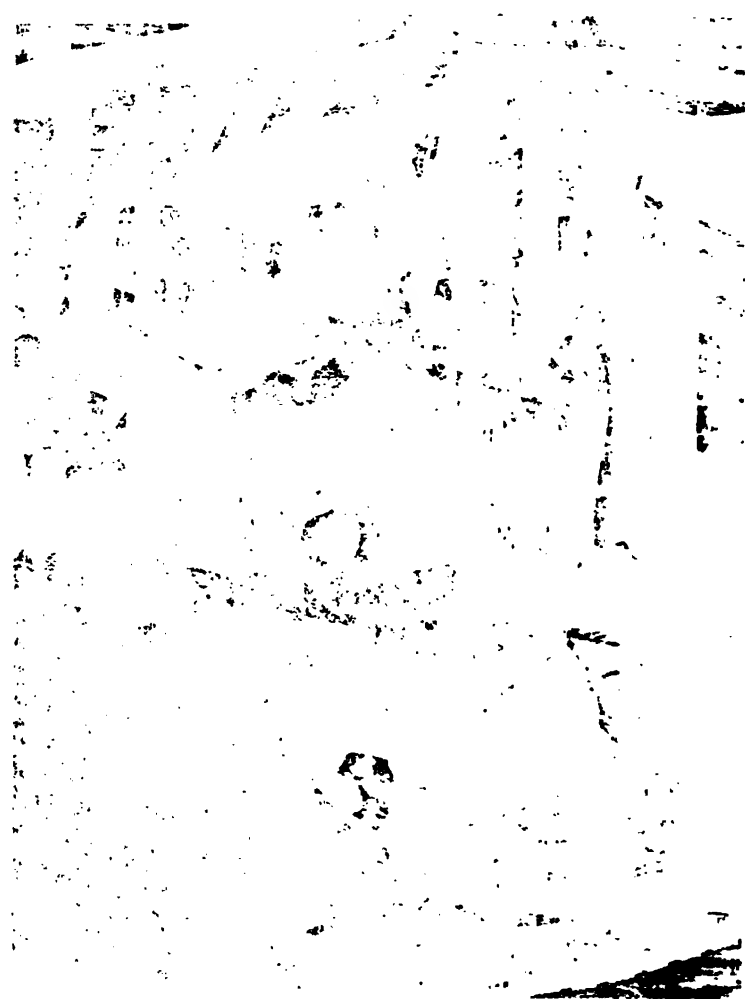
Shibata's rage was more than he could control. His hair almost stood on end and his face was convulsed with passion as he replied:—"You insolent fellow! Is not to-day's festival held in honour of Nobunaga? And are not Nobuo and Nobutaka his real sons, and Sambōshi but a grandson? Irrespective of the succession to his estates is the matter of paying homage to his departed spirit. Surely in this the sons should take the precedence of the grandson. What can induce you to act in this mad way? And what do you mean by accusing us of being unfilial and disloyal. How dare you thus abuse your superiors? Drag him out, Sakuma, and beat him."

Sakuma and others prepared to rise and seize Hideyoshi, but seeing that Katō, Fukushima and his comrades stood ready to cut them down on their approach, they remained motionless, while Hideyoshi proceeded to answer Shibata thus:—"What can be more contrary to our national custom than for those who have been adopted into other families to take the precedence of a real heir in a ceremony of this kind? As for Nobuo, when his father and elder brother were killed he was in Ise with a large









body of troops, yet he never stirred hand or foot against Mitsuhide. And now he has the audacity to do homage to Nobunaga. His disloyalty and unfilial conduct are such as I can find no terms to express. Nobutaka's conduct was much of a piece with that of his brother. With troops at his command, it was his duty to have marched against Mitsuhide directly he heard what had occurred. But instead of this, what does he do but send off in post haste to Kii to call Niwa Nagahide to his assistance. And even after Nagahide had arrived he deemed the attack on Mitsuhide too dangerous an enterprise, and quietly awaited my arrival. And even then, instead of taking the command of his own troops, he entrusted them to me and was content with the position of an ordinary captain. If even in this capacity he had been victorious, he would have something to boast of; but, as is well known, he was totally defeated by Saitō Kuranosuke and fled ignominiously from the battlefield. Where then are the brave exploits of which Shibata spoke? A being unendowed with filial piety, courage, intelligence and politeness is a man in name only. And as for Shibata who espouses his cause,—though an old retainer and a relative of our late lord,—his movements after hearing of Nobunaga's death were extra-

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the 1990s, the number of people in the world who are under 15 years of age is expected to increase from 1.1 billion to 1.5 billion. The number of people aged 65 and over is expected to increase from 200 million to 400 million. The number of people aged 15 and over is expected to increase from 3.5 billion to 4.5 billion. The number of people aged 15 and over is expected to increase from 3.5 billion to 4.5 billion. The number of people aged 15 and over is expected to increase from 3.5 billion to 4.5 billion.

1. *Journal of the American Medical Association*, 277: 1033-1034, 1997.

Figure 1. The effect of the concentration of the H_2O_2 solution on the amount of the released H_2O from the H_2O_2 -loaded hydrogel. The amount of the released H_2O was measured by the weight difference of the hydrogel before and after the release. The concentration of the H_2O_2 solution was 0.1, 0.2, 0.3, 0.4, 0.5, 0.6, 0.7, 0.8, 0.9, and 1.0 wt. %.

[illegible]

...and the fact that the *Journal* is a journal of the American Psychological Association, the largest and most prestigious of the psychological organizations in the United States, is a source of great pride for me.

[illegible][illegible]

the 1990s, the number of people in the United States who are 65 years of age or older is projected to increase from 20 million to 35 million, and the number of people 75 years of age or older is projected to increase from 10 million to 15 million (U.S. Census Bureau, 1996).

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ordinarily tardy. To fight the battle of vengeance was no concern of his. He allowed himself to be delayed by one thing and another until Nobunaga's death was avenged by other hands, and he reached the capital too late even to see the head of his master's murderer. And yet he has the audacity to appear here to-day and to utter such high-sounding words in the hearing of the spirit of our late lord. If he were actuated by the true *samurai* spirit, instead of talking in this grandiose style, he would atone for his disgrace by committing suicide here in the very presence of the spirit whose wrongs he has neglected to redress.

"Takikawa Kazumasu is no whit better than Shibata. Cowards and runaways, Nobuo and Nobutaka! unfaithful servants, Shibata and Takikawa! you not only made no attempt to avenge your late master's death but you bear malice in your hearts against his successor, and are planning mischief against him.

"The insults that you, Shibata, have offered to me, which, as you well know, are neither light nor few, have been offered to the spirit of our late master, since he it was that created me governor-general of the whole of the Chūgoku, Shikoku, and Kyūshū, it is also an insult offered to His Majesty the Em-

peror, seeing that I have received a special commission from him. I am here, Sir, to demand an explanation of your past conduct. Have you anything to say in self-defence?"

As he uttered these words Hideyoshi frowned on his inveterate and life-long foe with a look of triumphant disdain calculated to go through and through him. Nobuo and Nobutaka were withered by its force.

Seeing how great had been the effect of his self-assertion, with a view of deepening the impression made, Hideyoshi gave the signal for the assembling of the troops. Whereupon the men who had been lying in wait sprung out and stood prepared for action. In every part of Kyōto, in answer to the beating of drums and the sounding of horns, the various detachments of Hideyoshi's large army paraded the streets all equipped for war.

Perceiving how strong was the force which Hideyoshi had at his back, Katsuie suppressed his wrath and remained speechless; and Hideyoshi continued:—"Though offences have been committed that call for punishment, as we are assembled here to-day to pay our respects to the spirit of our late lord, I will defer such matters to a future occasion, and we will proceed to do homage to the spirit of the deceased.

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Mayeda Gen-i will please read the names in the order in which incense is to be offered."

Hideyoshi's name occurred first, as the representative of Sambōshi; after him followed the names of the three remaining sons of Nobunaga, then the representative of Nobunaga's wife, after this an adopted son of Nobunaga, to which the name of Shibata Katsuie succeeded.

Hideyoshi offered incense with the infant grandson of Nobunaga in his arms. The ceremonies of the day passed off without further disturbance. Hideyoshi ordered a temple to be erected in honour of Nobunaga and directed that the usual periodical litanies should be said for his soul, thus completing those reverential duties which the custom rather than the religious feeling of the age rendered obligatory.

By this ceremony Hideyoshi fully attained his object. He made it plain to all the great barons that he intended to take the lead in the administration of State-affairs and that he felt equal to cope with any emergency that might occur. He had more than wiped off the disgrace which he had voluntarily undergone during the sitting of the Council, and he now was confident that he had nothing whatever to fear from his malignant foes,—that whether in occult stratagem or in open war he was in every way their superior.

CHAPTER IV.



AKIKAWA Kazumasu was no less disappointed than Katsuie at the result of his efforts on the day of the funeral obsequies, and immediately set to work to plan Hideyoshi's downfall. He called together at his inn in Kyōto Nobunaga's chief retainers and sounded them in an indirect manner as to their feelings in reference to Hideyoshi. He found that most of them were well-disposed towards him and ready to fight in his cause. After communicating this information to Katsuie, Takikawa expressed it as his opinion that as things then stood it would be impolitic to attack Hideyoshi at once; that they would do better to return to their own provinces, to enlist troops, and interest the surrounding barons in the cause before declaring war. Katsuie highly approved of this proposition, observing that one special advantage of this plan was that it would give Hideyoshi time to make himself unpopular, as he would be sure to do if let alone to act as he pleased "His arbitrariness and love of display will certainly betray him into some serious indiscretion," said Katsuie;

"and in that case his overthrow by us will be the more certain."

Kazumasu, after acknowledging the wisdom of these remarks, observed that, since the snow would prevent Katsuie's marching southwards before the following spring, in order to throw Hideyoshi off his guard, it would be preferable for him temporarily to come to terms with him.

Consequently these two malcontent barons returned to their own dominions—Katsuie to Echizen and Kazumasu to Ise.

In the meanwhile, as the reports of the late occurrences in the capital reached distant provinces, the homage paid to Hideyoshi increased more and more. The temple in which he dwelt was besieged with visitors from morning to night. Already his fame exceeded that of Nobunaga. Katsuie, though overcome with remorse, felt powerless to take any immediate action against him. In order to conceal his real intentions, he sent Mayeda Toshiie to propose terms of peace.

Hideyoshi, though well aware that the whole thing was a ruse, received the messenger with marked respect, accepted Katsuie's presents, and observed that he knew of no happier event than his reconciliation with his master's oldest servant. He proposed that

a written record of their allegiance to each other should be drawn up, and that they should both swear to adhere to it. This was accomplished by sending a special messenger to accompany Toshiie back to Echizen.*

No sooner had the messenger left than Hideyoshi was heard to roar with laughter. And on being asked the reason, exclaimed:—"Katsuie's professions of friendship are all feigned. Stupid fool! he thinks by his clumsy stratagem to outwit me. As he has sent a lying message to me, I have sent another back to him. You'll see how soon I shall frustrate of all his plans."

Hideyoshi forthwith marched troops to Ōmi and took the castle of Nagahama, which he fortified and provi-

* Toshiie was a man of great shrewdness and foresight, and in previous years had been extremely friendly with Hideyoshi. At the time of which we write he was in possession of extensive territory. On the road back to Echizen, Toshiie went over in his mind all that had occurred. "It is most improbable," said he to himself, "that one bearing so much malice in his heart as Katsuie should suddenly become reconciled to Hideyoshi. It is simply because the snow prevents his marching an army to Kyōto that he has feigned friendship. Hideyoshi has shewn his usual shrewdness in pretending to believe his professions of alliance. He will, however, most assuredly outwit Katsuie, being a greater man than he. Hideyoshi I shall eventually serve." This explains Toshiie's subsequent lukewarmness in Katsuie's cause and his final desertion of him. Toshiie was a most skilful general, after Hideyoshi's death, had not sickness rendered him helpless, he would have proved more than a match in war for Tokugawa Ieyasu.

1. The first part of the document is a letter from the President of the United States to the Congress, dated January 3, 1862. It is a very long letter, and it contains a great deal of information about the state of the country at that time. It is a very important document, and it is one of the most interesting documents in the collection.

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sioned in readiness for Katsuie's approach. He next went on to the neighbouring province of Mino and attacked the castle of Gifu, then occupied by Nobunaga's son, Nobutaka. The plea for this attack was Nobutaka's complicity in Katsuie's plot, of which Hideyoshi had been duly informed. Nobutaka, finding it impossible to defend the castle, made peace with Hideyoshi. Hideyoshi allowed him to remain in possession of Gifu (a step which after-events proved to be ill-advised), and, hastening back to Kyōto, he at once commenced to fit out an expedition wherewith to attack Kazumasu. This expedition set out in January. By a series of clever stratagems Hideyoshi overcame Kazumasu and forced him to retire to his castle (Kuwana), which he surrounded and besieged. On the day that the castle fell, a messenger arrived from the north to say that Nobutaka was in rebellion and that Katsuie was marching southwards at the head of a large army. Kazumasu, having made his escape from Kuwana, Hideyoshi left this castle in charge of his followers and immediately marched northwards. Katsuie had entered Ōmi and had proceeded as far as Yanagase when Hideyoshi's army came up from the south.

When Hideyoshi saw the vastness of the host under Katsuie's command, he said to his generals:—"This

is not an occasion for hasty action." So, dividing his large army up into thirteen parts and erecting fortifications right across the country that lay between the invading forces and Gifu, he determined to await quietly the course of events. The troops were instructed, in case of an attack, to help each other, and warned against following up a victory with a general advance. Every precaution against a surprise having been taken, Hideyoshi proceeded to attack Gifu. Nobutaka despatched messengers to Katsuie to say that so heavy was the assault on the castle that unless prompt assistance were forthcoming nothing could save it.

Katsuie did his utmost to send assistance, but found every available avenue for the outlet of his troops too well guarded to admit of his accomplishing this object. After conferring with Sakuma as to what it was best to do, Katsuie decided to endeavour to entice Yamaji Sōgen; who was in command of one of Hideyoshi's fortresses, over to his side. From Sōgen he hoped to obtain some information that would enable him to break through Hideyoshi's defences.* This with some difficulty they succeeded in effecting. Yamaji informed them that Shizugatake was the worst defended of any of the forts erected by Hideyoshi, and, consequently,

* Sōgen had formerly been subject to Katsuie.

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1. *Chlorophyll a* and *Chlorophyll b* were determined by the method of Arar and Collins (1971).

1. *Staphylococcus aureus*

7. *Ph. a.* 1

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that if it were suddenly attacked it would certainly be captured. Katsuie welcomed this news, and at once gave orders to Sakuma to attack the place, but enjoined on him the greatest caution in the following terms:—"Let no temporary and local success be mistaken for a real victory. Depend upon it Hideyoshi is not to be overcome in a hurry. So if you win, be content, and return at once to headquarters."

The attack was made in the most secret manner possible. Under cover of night Sakuma led a body of troops along by the edge of the lake, who reached the foot of Shizugatake early in the morning, and made a vigorous assault on the fort. Nakagawa Kiyohide, the general in command, was killed, after fighting desperately, and all the chief officers met with a similar fate; but the garrison still held out. Sakuma, with the heads of some dozen noted men in his possession, encamped before the fort, and sent off a messenger to Katsuie with the news of his success.

Katsuie ordered his immediate return. "If by this temporary triumph," said he, "you are enticed to advance further into the enemy's territory, a crushing defeat will be the result."

Sakuma took no notice of these orders, attributing them to nervousness and ignorance of the real situa-

tion. No less than five messengers in succession were despatched to him, but all without result. Enraged by the constant arrival of messengers, he remarked to those around him. "Shibata is getting an old man; he fidgets about everything. An old horse, no matter how well bred, is not equal to a young one."

The effect produced by Sakuma's success in Hideyoshi's ranks was varied. Some lost heart and spoke of deserting, others of yielding to the foe; while others there were who threatened with death any one that dared to shew signs of faint-heartedness.

In the meanwhile Hideyoshi was some thirty miles distant, at Ōgaki. When a messenger reached him with the news of Sakuma's attack on the fort, Hideyoshi was taking his mid-day meal. He inquired of the messenger whether Sakuma had gone back to the enemy's headquarters. He was told that there was no sign of his retreating but every sign of his advancing,—that his power seemed to be immense. Throwing down his chopsticks and drawing his sword, Hideyoshi commenced to dance about the room in great glee, exclaiming:—"I have won; I have won a great victory."

Then, mounting his horse, he set out for Shizugatake. He rode with the greatest speed from village to village. Few of his followers could keep up with

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him. As he passed through the villages he disclosed his identity to the peasants and bade them prepare food for his troops and fodder for their horses, promising to reward them tenfold hereafter. One evening as the sun went down he entered the village of Sonshōji and forthwith went to a temple called Shōmyōji. The priest in charge of this temple, being an old friend of Hideyoshi, lost no time in preparing refreshments. While partaking of them Hideyoshi asked the name of the village through which he had just passed. "Mage-mura," answered the priest.

Hideyoshi thought he said Make-mura,* and replied, "An ill-omened name, indeed!" But immediately inquired:—"Is it the northern or the southern Make-mura?"

To which the priest, who at once perceived what was intended, answered:—"The northern of course."

"To be sure!" replied Hideyoshi, and immediately hurried on his way. When he had proceeded a little further and had reached the neighbourhood of Nagahama the peasants furnished him with provisions and torches for his journey. Hideyoshi ordered his followers to record the name of the place† and hastened on.

* The defeat-village.

† Subsequently the inhabitants of this village were exempted from paying taxes.

He was now drawing near Shizugatake and, so, to deceive Sakuma into thinking that he was further off than he really was and for the purpose of inspiring the garrison at Shizugatake, he bade the farmers go to the top of a neighbouring hill, shout, and lift their torches high in the air. While this was being done Hideyoshi pushed on his men at such a rapid rate that just as the sight of the torches and the noise was alarming Sakuma's troops and they were about to beat a hasty retreat he was on them. Alarmed by the suddenness of the attack, they retreated in disorder. They endeavoured to re-form on a hill to the north of Shizugatake, but were prevented from doing so by a heavy artillery fire, which involved the loss of some 200 men. Just as their confusion was at its height, Hideyoshi gave orders to some of his bravest warriors to close with the foe. The order was instantly obeyed, resulting in an exploit which has gained lasting renown for the men who accomplished it. Seven spearmen, namely, Katō Kiyomasa, Fukushima Masanori, Katō Yoshiaki, Hirano Nagayasu, Wakizaka Yasuharu, Kasuga Takenori, Katagiri Katsumoto, and three swordsmen, namely Ishikawa Kyōsuke, Igi Honshichi, and Sakurai Sakichi, dashed into the thick of the enemy's ranks and fought so desperately at hand to hand combats

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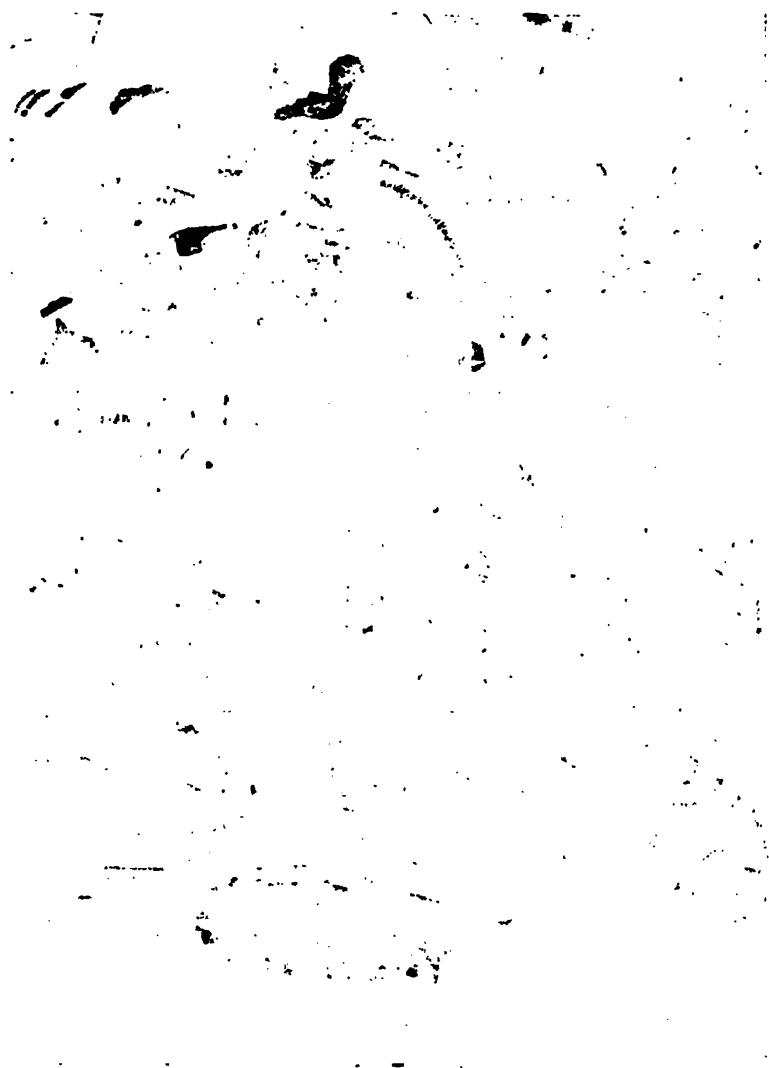
that a panic ensued, which, being taken advantage of by Hideyoshi's troops, ended in the rout of Sakuma's army.

Just as the disorder among his troops was at its worst and Sakuma had given up all as lost, the adopted son of Katsuie, Gonroku, arrived at the head of three thousand men. Sakuma hailed his appearance with delight and suggested that they should combine their strength and turn on the foe.

But to this Gonroku replied that he had not come for the purpose of fighting but simply to urge Sakuma to return to Katsuie as soon as possible. To which Sakuma rejoined that after having, by disobedience to Katsuie, been the author of the reverses from which they were suffering that he had not the barefacedness to appear before his master again, and that he intended to die fighting. Thus saying, he dashed into the thick of the fight.

"If this be your mind," replied Gonroku, "then I will follow your example," and at once led his men into action.

The allied forces of Sakuma and Gonroku fought to desperation, but they were overpowered by numbers and made no headway against the foe. Sakuma grew more and more furious as he realised that all hope of victory was gone, and with a large iron bar









that he wielded wrought terrible havoc among Hideyoshi's men. Catching sight of Hideyoshi's flag flying at a distance, he determined to make a last effort to slay the object of his deadly enmity. For a few minutes it looked as though his desperate attempt was to be crowned with success. But Hideyoshi's body-guard closed around him and presented such a formidable appearance that Sakuma perceived that his attempt was vain and so, in company with Gonroku, he fled across the mountains in the direction of Echizen. But the fugitives were without food and were hence unable to continue their flight long. They fell into the hands of their pursuers, and in an ignominious fashion were brought captives to Hideyoshi, who entrusted them to the care of one of his followers.

Katsuie, hearing of the reverses of his army, exclaimed:—"All this has Sakuma's obstinacy brought on us." When about to decide on the order of battle, he found that more than half of his troops had fled, so he came to the conclusion that the only thing to be done was to die fighting. But Menju Shōsuke, his chief retainer, pointed out that it would be far more honourable for him to retire to his castle and die by his own hand there. Shōsuke borrowed Katsuie's armour and, personifying his master, he kept the enemy at bay while he made his escape.

Katsuië, in the meanwhile, reached his castle at Kitanoshō, followed closely by Hideyoshi. On the way to Kitanoshō numbers of minor barons gave in their allegiance to Hideyoshi. In fact all opposition seemed to melt away before him, so great was his fame. While encamped before the walls of Kitanoshō, Hideyoshi brought out Sakuma and Gonroku, and with jeers made a spectacle of them;* after which he set fire to the back part of the castle. Katsuië, perceiving that all was over, gathered his family around him and, after expressing his profound regret that he had been the means of rendering famous the monkey-faced man whom he so intensely hated, solemnly committed suicide. His faithful retainers died in like fashion. His dominions all fell into the hands of Hideyoshi.

Nobukata fled to Owari, where he subsequently committed suicide. Takikawa Kazumasa subjected himself to Hideyoshi. Sakuma and Gonroku, after being publicly exhibited in the streets of Kyōto, were beheaded.

Thus all Hideyoshi's most formidable enemies were destroyed and he held undisturbed and undisputed sway

* It is doubtful whether Katsuië had heard of the capture of his son and Sakuma at that time, so rapidly had events followed each other.

* It was now that Hideyoshi was made a Sangi.

of the central government, all the surrounding barons acknowledging his pre-eminence. As for Sambōshi, he was made the lord of Gifu with an income of 300,000 *koku*.

It was at this period of his life that Hideyoshi erected the castle of Ōsaka—the largest work of the kind that had ever been undertaken. It occupied over two years in building, workmen from some ten provinces taking part in it.

Nobuo looked with envious eyes on the ever-growing power of Hideyoshi. Inferring from the latter's mode of treating Sambōshi that he intended to usurp the authority that had hitherto been wielded by the house of Oda, he felt extremely anxious to overthrow Hideyoshi. Aware of this, Hideyoshi entered into negotiation with Nobuo's three chief retainers and won their sympathy. Nobuo was informed of this fact, and treacherously slew the three men who were plotting his destruction and forthwith solicited the help of Ieyasu. Ieyasu, perceiving that he would increase his reputation by espousing the cause of the dead and by helping the oppressed, agreed to assist Nobuo. This led to the war known as the Komakiyama war. During this war Hideyoshi's army, owing to the two generals in command neglecting to obey his orders, was defeated. Hideyoshi, enraged by the discomfiture of his troops, took the field in person.

The first part of the history is divided into two books. The first book contains the history of the world from the beginning of time to the present. The second book contains the history of the world from the present to the future.

BOOK I

The first part of the first book is divided into two parts. The first part contains the history of the world from the beginning of time to the present. The second part contains the history of the world from the present to the future.

The second part of the first book is divided into two parts. The first part contains the history of the world from the beginning of time to the present. The second part contains the history of the world from the present to the future.



In the meanwhile, Ieyasu, well aware that his eventual triumph was an impossibility and thinking that his one victory would suffice to establish his reputation, withdrew. Hideyoshi followed him up and thought to provoke him to battle; but a second time he retreated, and this time so rapidly that Hideyoshi was overcome with astonishment. From that time forward for nearly a year the two armies did little but watch each other's movements and build fortifications: at the expiration of which Hideyoshi, who was anxious to commence operations against the south, proposed terms of peace to Nobuo, which were at once accepted.

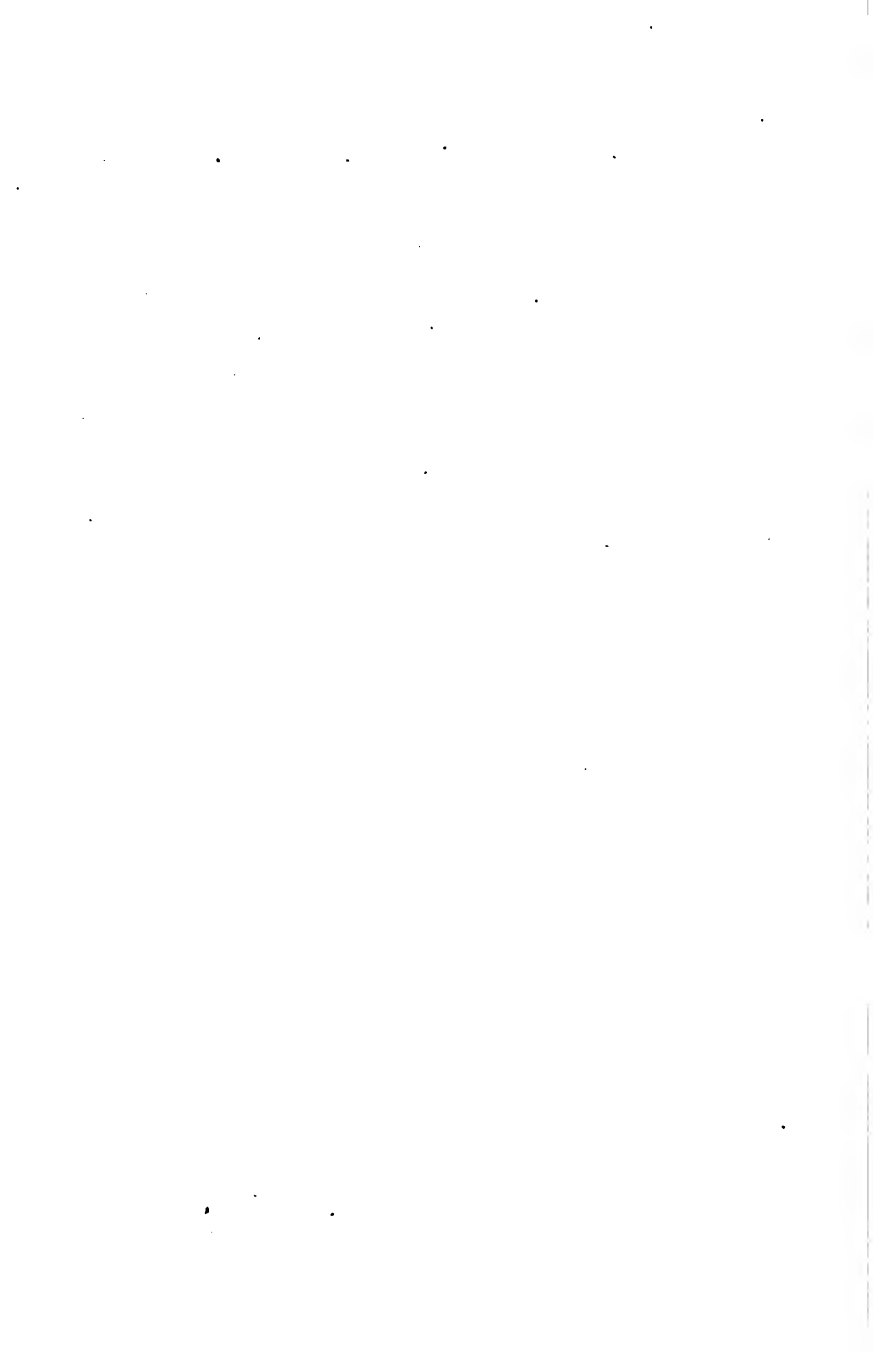
The next matter which engaged the attention of Hideyoshi was the subjugation of the priests of Kii. The priests of this period were more devoted to war than religion. In Nobunaga's time they had frequently taken part in the wars, and had suffered severely for their interference in Hiyeizan* and elsewhere. During Hideyoshi's war with Ieyasu the priests of Kii were specially troublesome, having attempted to take possession of Ōsaka. They made Negoro their headquarters, where they erected forts and prepared for a final struggle. After severe fighting on both sides, the fortresses were taken by Hideyoshi. Hideyoshi ordered some fifty of the ringleaders to be crucified; the rest he

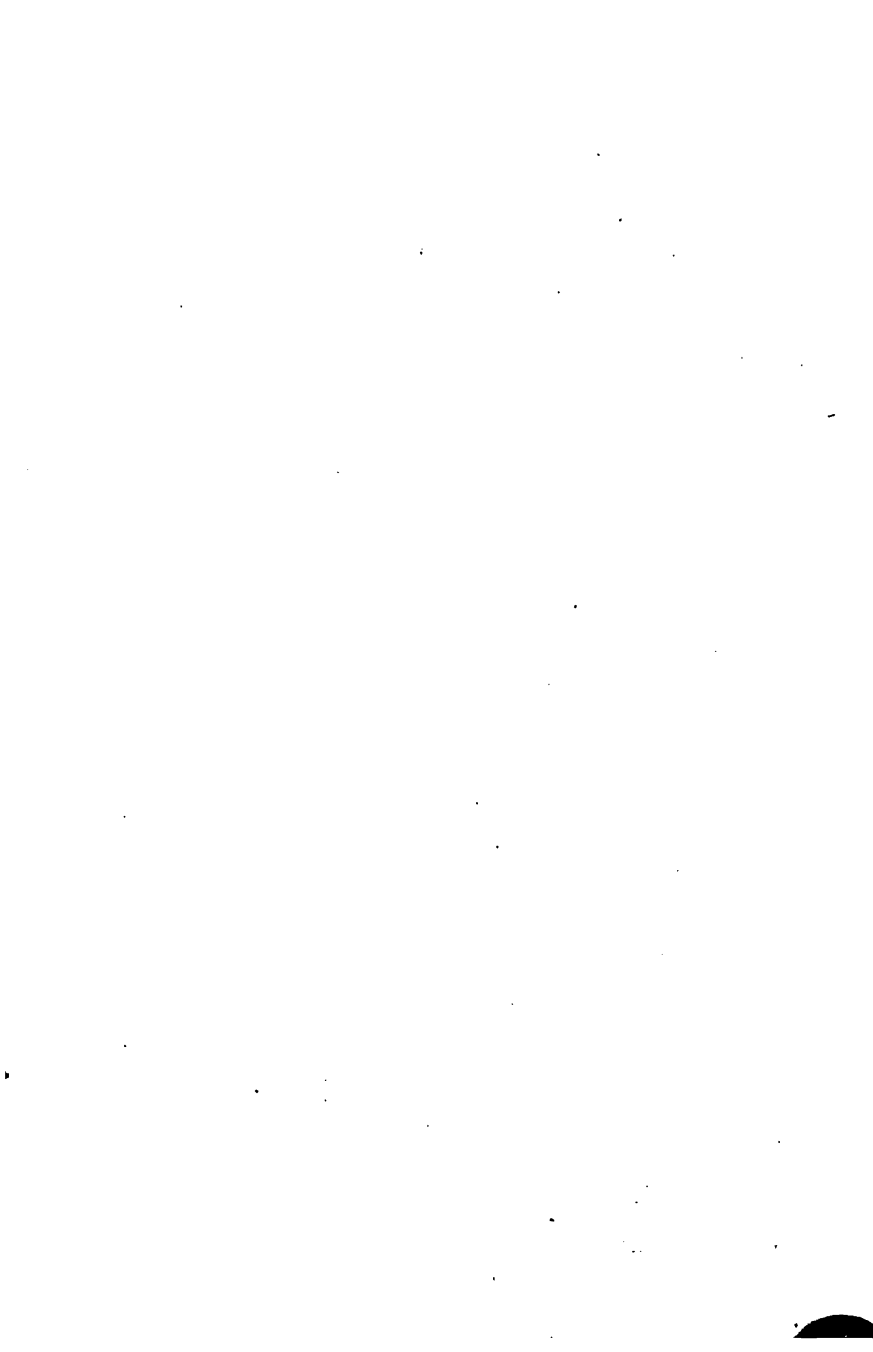
* The monasteries of Hiyeizan were all destroyed by this baron.

pardoned. This resulted in the whole of the priests of the province submitting to his rule.

Hideyoshi now turned his attention to the subjugation of the southern provinces. He began with Shikoku, which at that time was ruled by Chōsokabe Motochika. To this baron Hideyoshi sent a letter, summoning him in the name of the Emperor to appear at the capital and do homage to his sovereign, and to deliver up the whole of his dominions. Motochika treating the message with contempt, Hideyoshi attacked Shikoku from three sides, and in the space of three months reduced Motochika's garrisons to such distress that he was compelled to give in his allegiance. Leaving the province of Tosa only in his hands, Hideyoshi divided up the rest of Shikoku among his followers.

It was on the termination of this war that what Sam-bōshi and Nobuo both acknowledged Hideyoshi as their suzerain. And now it was that Hideyoshi received the title of *Kwambaku*. His first idea was to assume the title of Shōgun. For this purpose he had applied to the ex-Shōgun Yoshiaki, who was at that time living in retirement in Bingo under the guardianship of Mōri Terumoto, representing to him that it would be to his advantage to adopt him and to confer his titles on him. On Yoshiaki's refusal to comply with this





request on account of Hideyoshi's low birth, acting on the advice of a friend, Hideyoshi decided to assume the office of *Kwambaku*. He was entirely ignorant of the nature of the office, but when informed that the *Kwambaku* was second to none but the Emperor, he was highly pleased with the title. The Emperor removed the existing *Kwambaku* from office in order to install Hideyoshi.

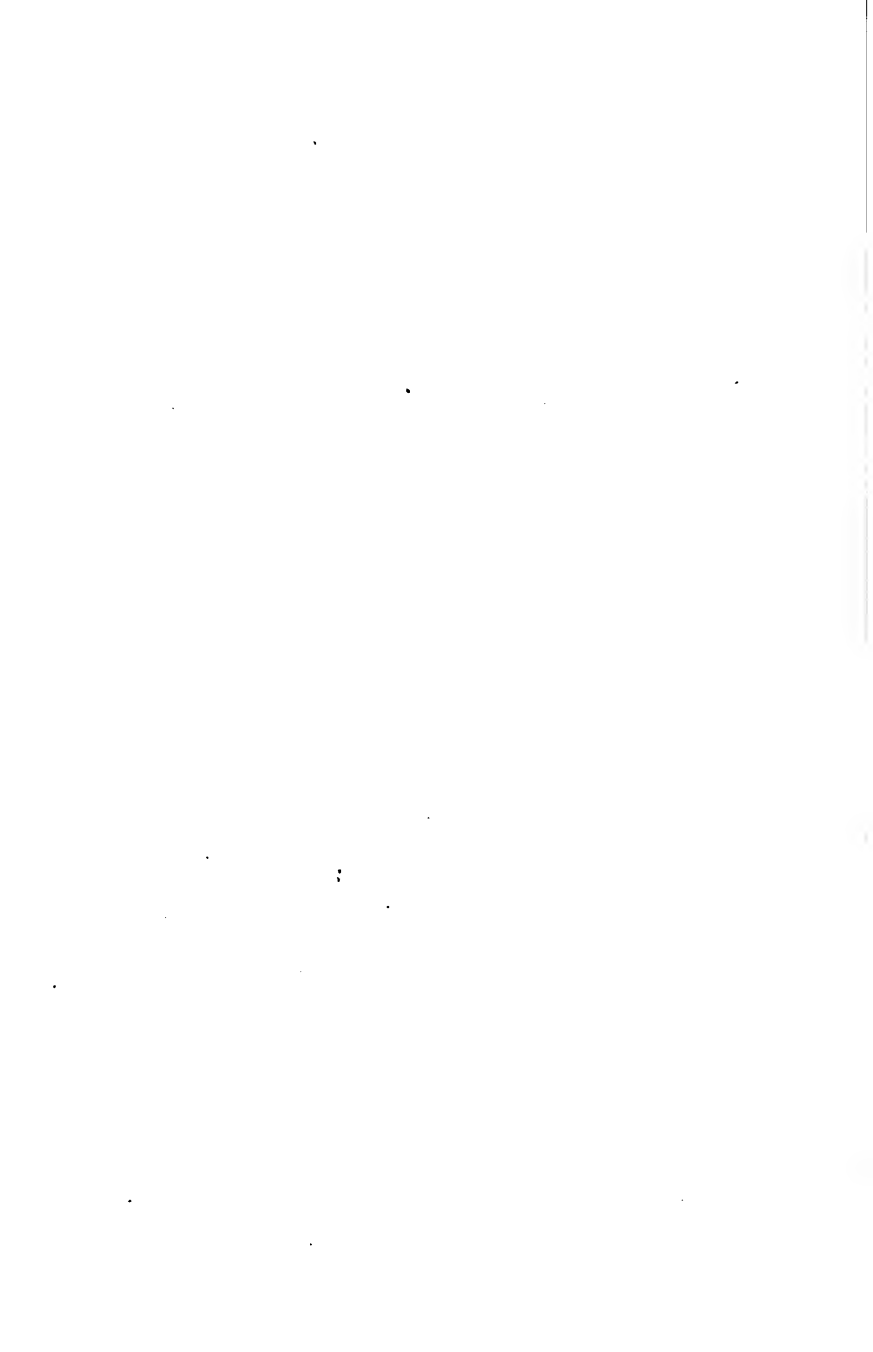
It was at this time, that Hideyoshi received the name of Toyotomi. He now appointed five *bugyō*; whose duty it was to superintend all the affairs of state.* Among the instructions delivered to those five officers, the following occurs:—"Things that are important should be settled in full conference; minor matters may be decided by a conference of two or three. Let nothing be unduly postponed. Receive no bribes. Let there be no partiality. Let there be no friends or enemies. Favour not the rich; despise not the poor."

Hideyoshi's income at this time amounted to 20,000000 *koku*. In addition to this he had in his possession a large amount of money, the spoil of his different wars. True to the spirit of Japanese warriors, he cared little for riches. Feeling that he had

* Asano Nagamasa, Masuta Nagamori, Ishida Mitsunari, Nagazuka Masaie, and Mayeda Gen-i were the men chosen.

more money than he knew what to do with, and taking a delight in being original, one day he ordered a platform to be erected in a central part of the capital, from which he distributed among the assembled barons a large quantity of gold and silver. This act, it is unnecessary to say, greatly increased his popularity.

One or two of the events recorded in the Part which we now close call for a passing notice, on account of the light they throw on the peculiarity of Hideyoshi's genius. The drunken revel in which he indulged was so out of harmony with the self-control which in such a remarkable degree characterised the whole of his life that it seems at first sight difficult to explain. In our days any general occupying such a position as that held by Hideyoshi would ruin his reputation irretrievably were it known that he was guilty on any one occasion of such excesses. Intemperance with us invites pity or contempt as the case may be. The Japanese have never taken such a grave view of the matter. Excess in drink is sometimes regarded by them as a sign of weakness of character; but not invariably so. They make a very clear distinction between occasional and habitual intemperance—between intemperance that interferes with official work or business and intemperance





that has no such tendency. To Hideyoshi it doubtless seemed that the method he adopted to shew that the treatment he had received from Nobunaga did not in any way affect his feelings of loyalty to that baron, was less liable to misinterpretation than any other. In this, as in all other matters, his acts borrowed their complexion from the spirit of the times. An occasional fit of drunkenness in a man who never neglected his duty was regarded by the leading men of those days as no less harmless than natural. But when the fit of indulgence had some great end in view, as in the case we are considering, the vice became in Japanese eyes a virtue. The conduct of Oishi Kuranosuke, the chief of the forty-seven *rōnin*, when, with the object of ultimately avenging his lord's death, in order to deceive Kira Yoshihide's spies, he went to the length of divorcing his wife, and gave himself up to a life of the wildest licentiousness, even lying half-naked in a drunken state in the streets and allowing himself to be spat upon,* and a number of similar cases that might be quoted, at once recur to us as illustrations of this fact. That great Jesuit maxim of mediæval times—

* For further particulars of this incident *vide* Mitford's "Tales of Old Japan."

the end justifies the means—was nowhere more scrupulously honoured than among the *samurai* of ancient Japan. Even in modern days our vaunted Christian morality, winks at the practice of all manner of subterfuges and deceits, of the deliberate spreading of false intelligence, and the like, in time of war; on the ground that the attainment of the object in view renders this divergence from the laws of strict morality a necessity. Now it is highly improbable that men like Hideyoshi, whose whole lives were spent in war, had in their minds two moral codes, one for times of peace and the other for times of war. No such line of demarcation between peace and war as exists now existed then: hostilities might break out at any time; and so it happened that the moral code which war sanctioned was habitually practised in time of peace.

The course pursued by Hideyoshi immediately after Nobunaga's assassination is characterised by the most extraordinary caution. We have already observed how careful he was throughout his whole career to attain his ends by methods that met the approval of the leading men of his day.† Now on the death of Nobunaga there is little doubt that he could have obtain-

† *Vide supra*, p. 244.

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ed the position he afterwards occupied without exposing himself to the danger of assassination in the way he did. Yet, on the other hand, there is no denying that his ultimate end was attained with a less amount of bloodshed in this way than would have resulted from the adoption of any other imaginable course. Throughout his career he trusted quite as much to the moral persuasive power of his generous and brave actions as to the use of physical force. His self-control and forbearance at the Council Board, though they enraged his immediate rivals, whose object was to provoke him to commit some serious indiscretion, tended to raise him in the esteem of the other members of the Council, who regarded them in the light of a sacrifice of personal interests to the maintenance of Oda's supremacy in the state. Moreover the insults that he received at that time furnished him with an excuse for a display of force at the funeral ceremony and for the hostilities that brought about the overthrow of Shibata and Sakuma. By avoiding precipitancy Hideyoshi made his progress sure. His career was marked by no retrograde movement. It was one steady advance to the goal. Napoleon I used to speak of himself as "the Child of Destiny" and to attribute his success to "his star." "They charge me," he said, "with the commission of great

crimes. Men of my stamp do not commit crimes. Nothing has been more simple than my elevation. It is in vain to ascribe it to intrigue or crime; it was owing to the peculiarity of the times. I have always marched with the opinions of great masses, and with events. Of what use, then would crimes be to me?"

"Thus did the "Child of Destiny" whose life we are considering, move on with calmness and self-possession to the zenith of his power—self-denying, self-postponing, sacrificing everything to his aim—never allowing incidents to govern policy, never hurried away from his course by an unlooked-for event, blending and concentrating everything so that it should conduce to the attainment of his one grand purpose, and refusing to admit that any obstacle was too formidable for his genius. "There shall be no Alps," was the motto of his life."

He had no real belief in heaven's help any more than Napoleon, but, like the French hero, he was fond of attributing his success to this source for the sake of inspiring awe among his contemporaries. Though he had never studied the universe scientifically, he was as sure as the most advanced scientist of modern days that no supernatural power interferes with the working of natural laws; that events and

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1. *Journal of the American Medical Association*, 2000; 283: 2686-2692.

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achievements which the vulgar attribute to Divine intervention are all explicable by and traceable to the operation of these laws; that success depends on the nicety of combinations. His thorough knowledge of men enabled him to make the most elaborate calculations as to the manner in which they would act under given circumstances and to adjust his plans with skill and minuteness that was perfectly astonishing.

The sagacity which displayed itself in such a remarkable degree in his later years was the result of the garnered experience of the most observant of minds. Nothing that he personally superintended failed, because before commencing operations his keen foresight had anticipated every difficulty and made ample provision for it; and the stars were not more punctual than his arithmetic.

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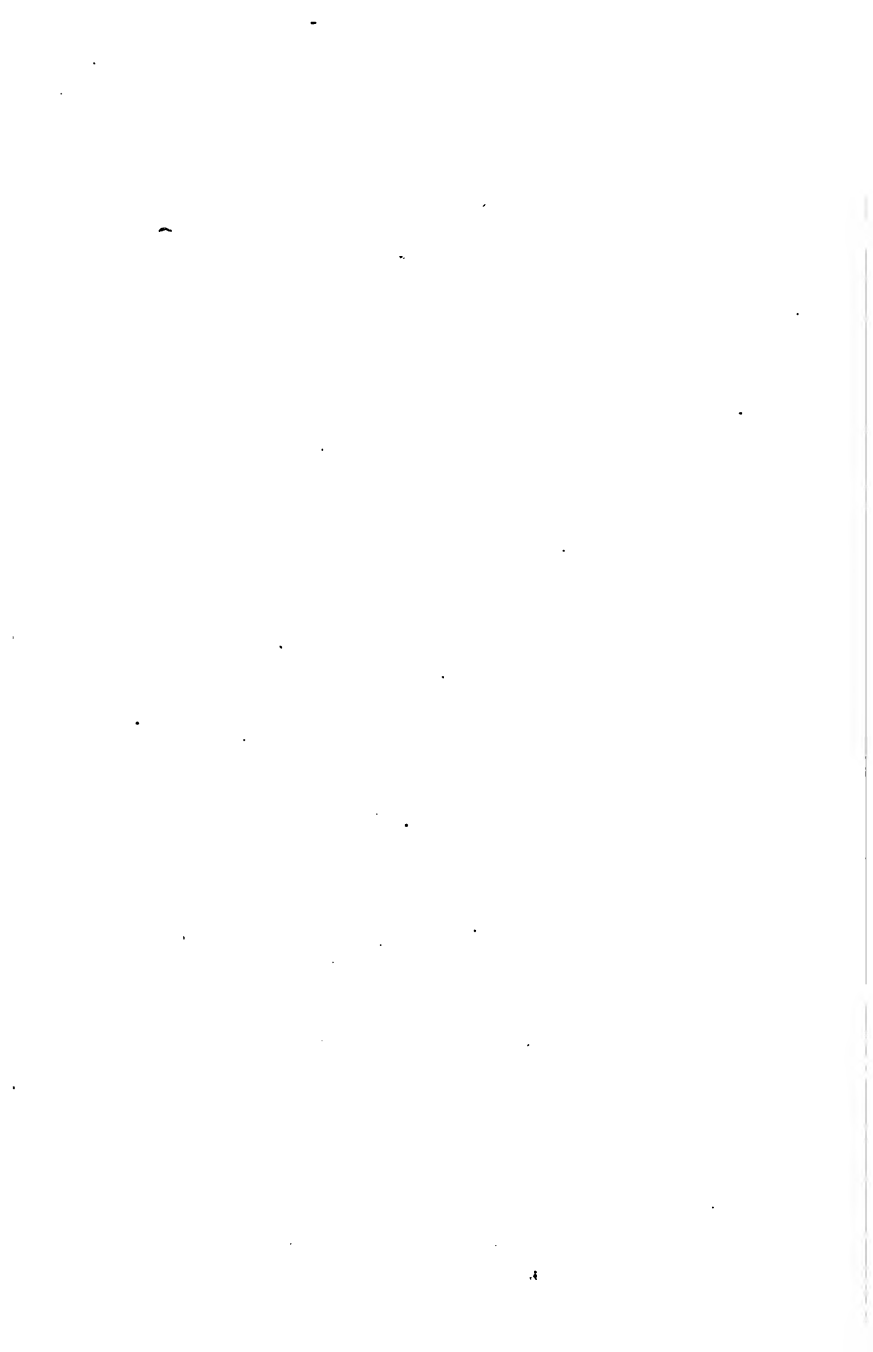
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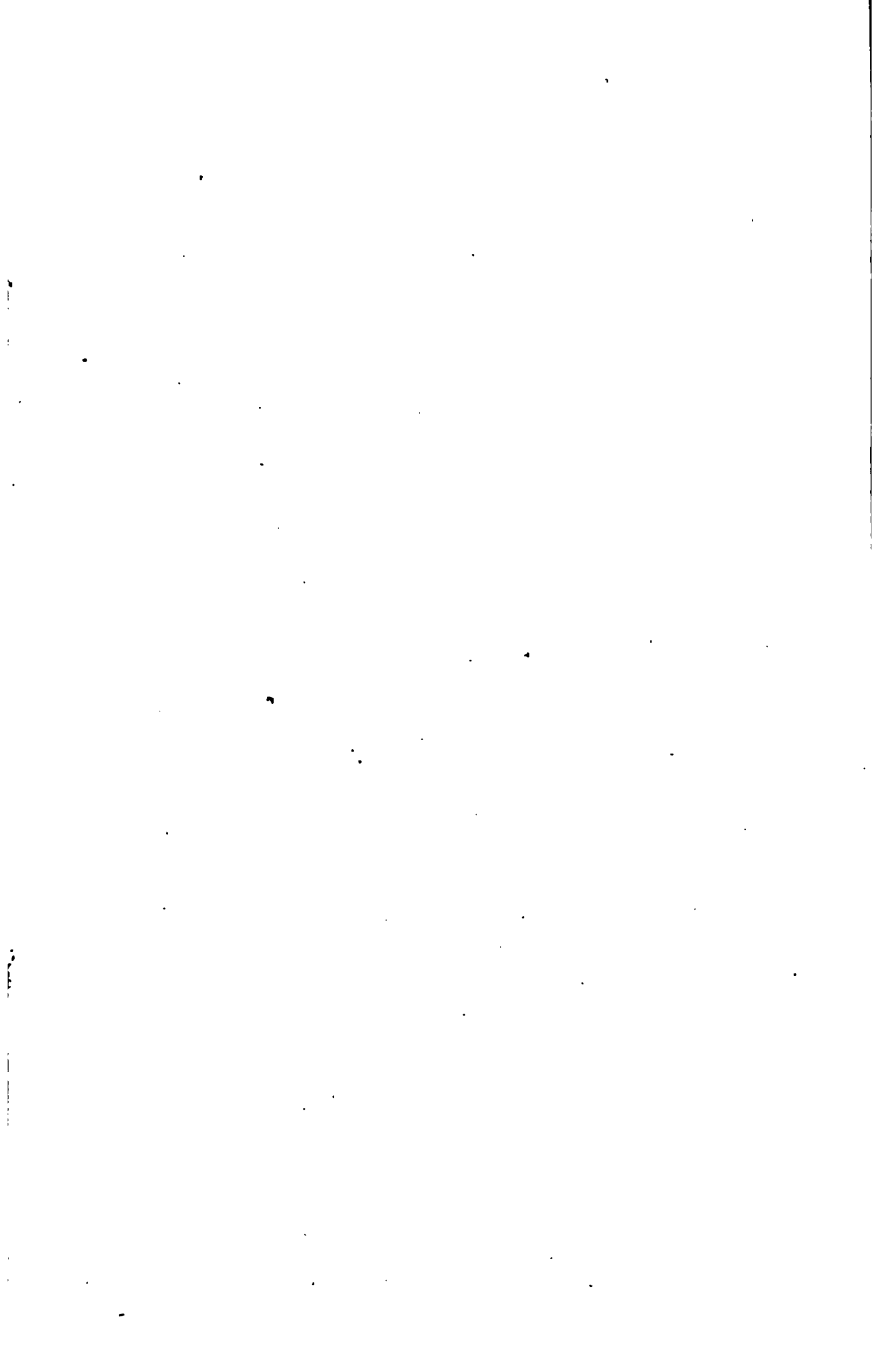
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BY WALTER DENING.

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BY

Walter Deuing.

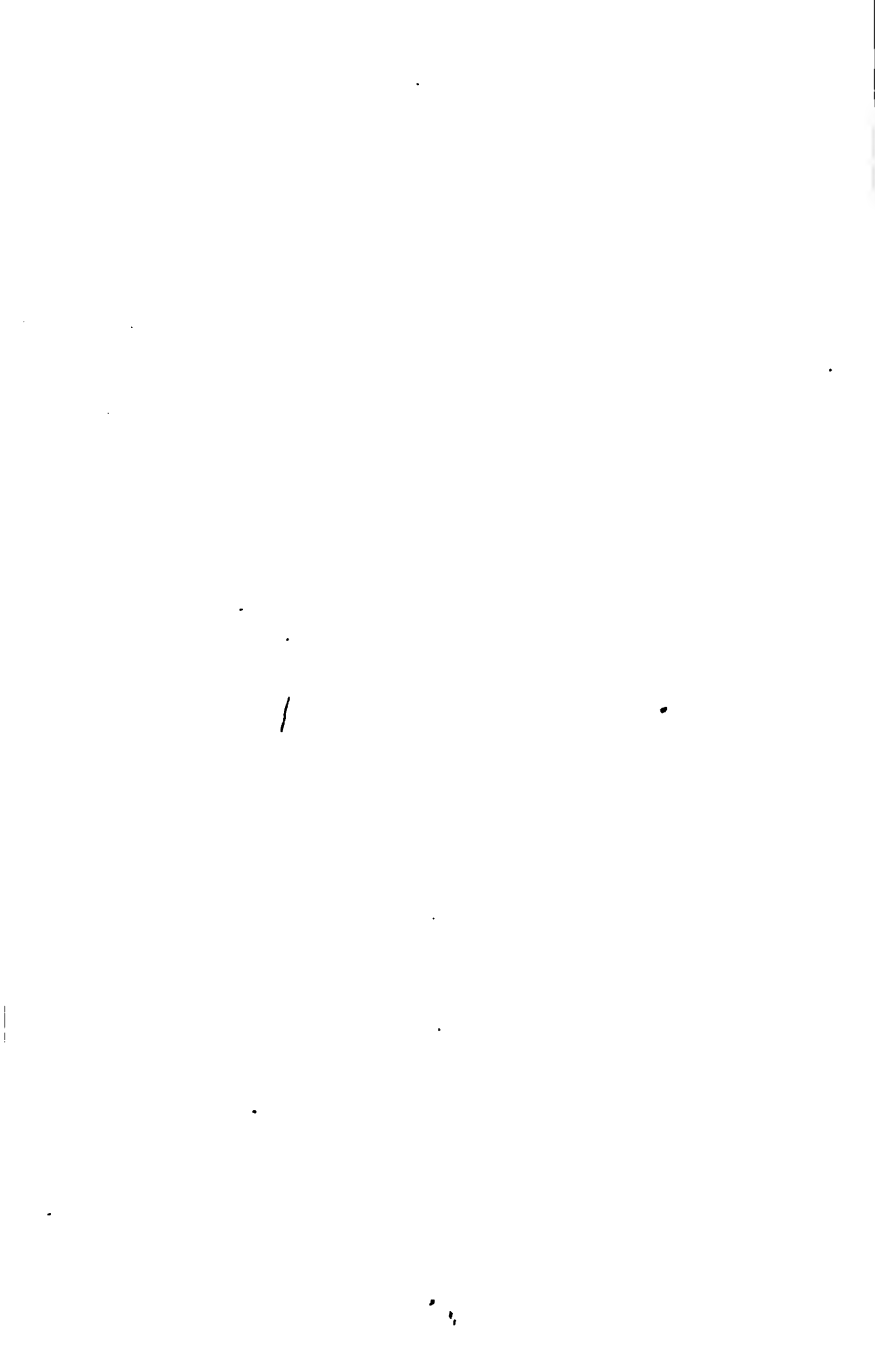
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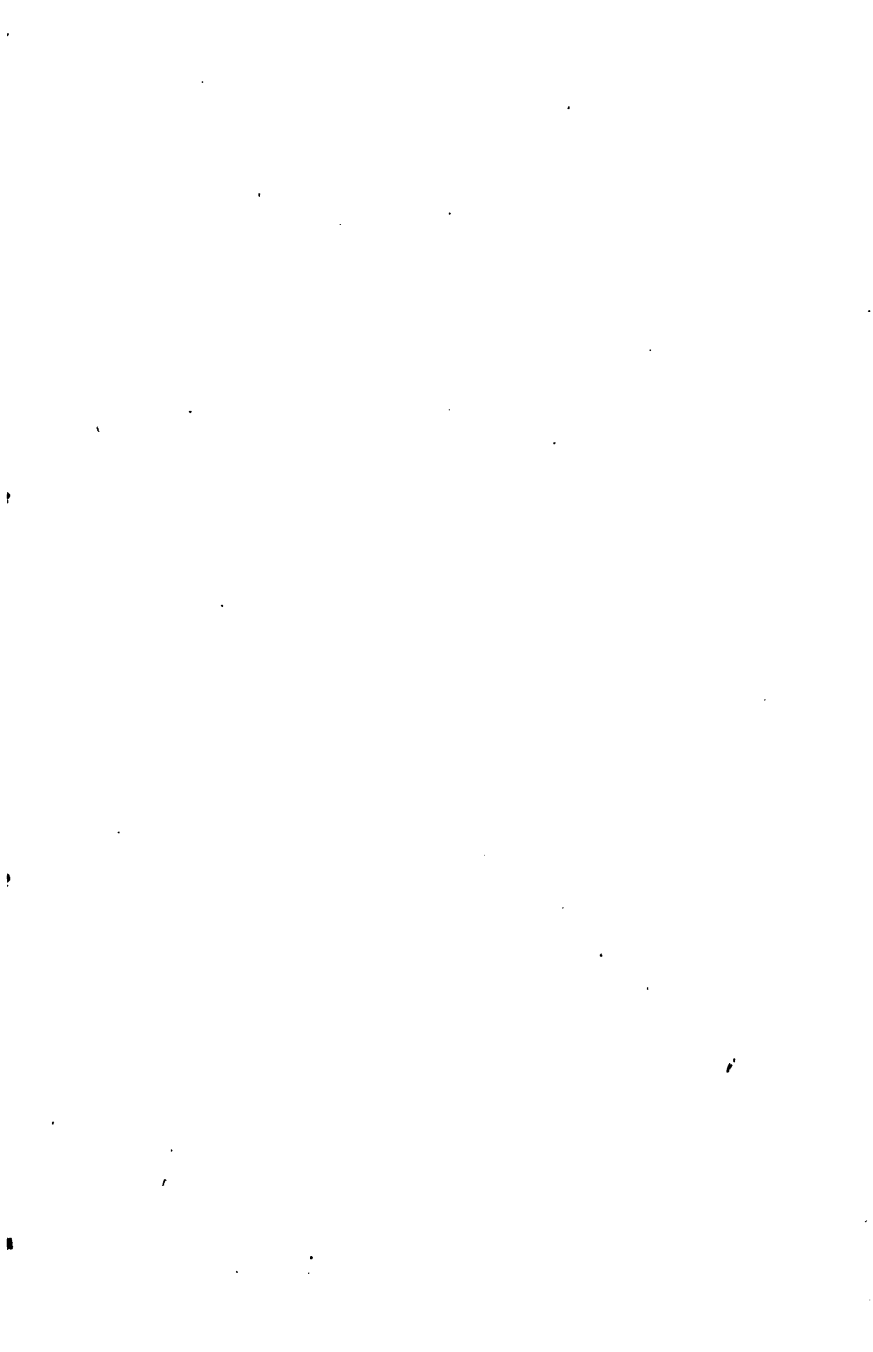
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THE HAKUBUNSHA, TOKYO

1890

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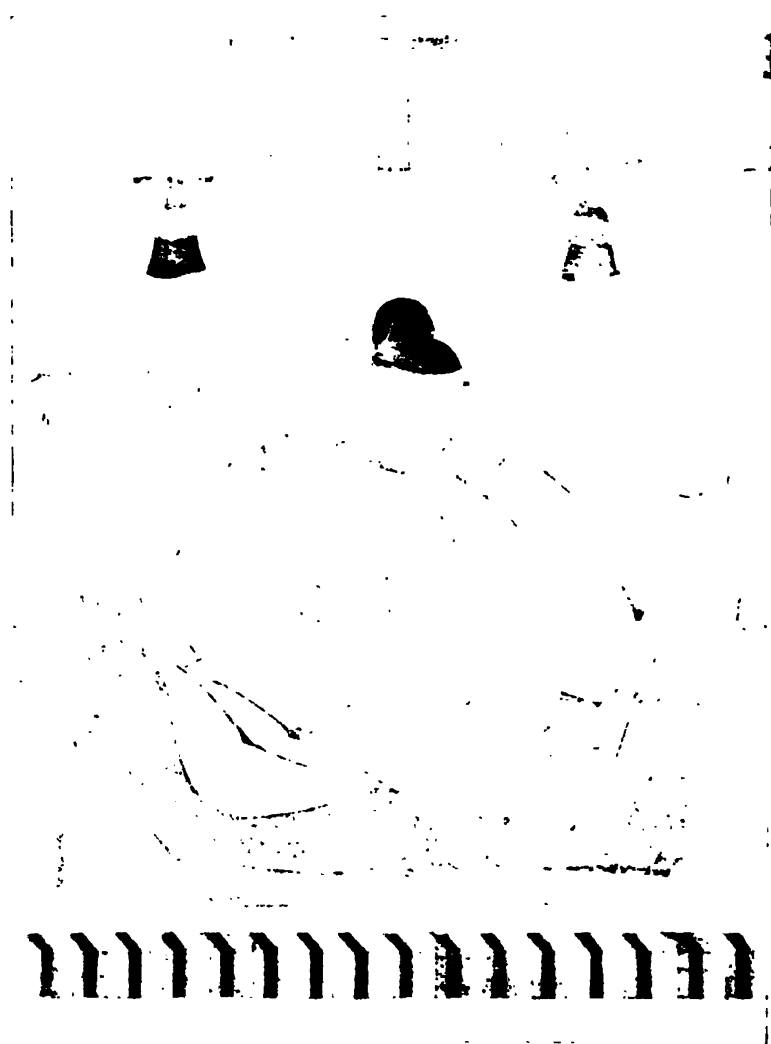




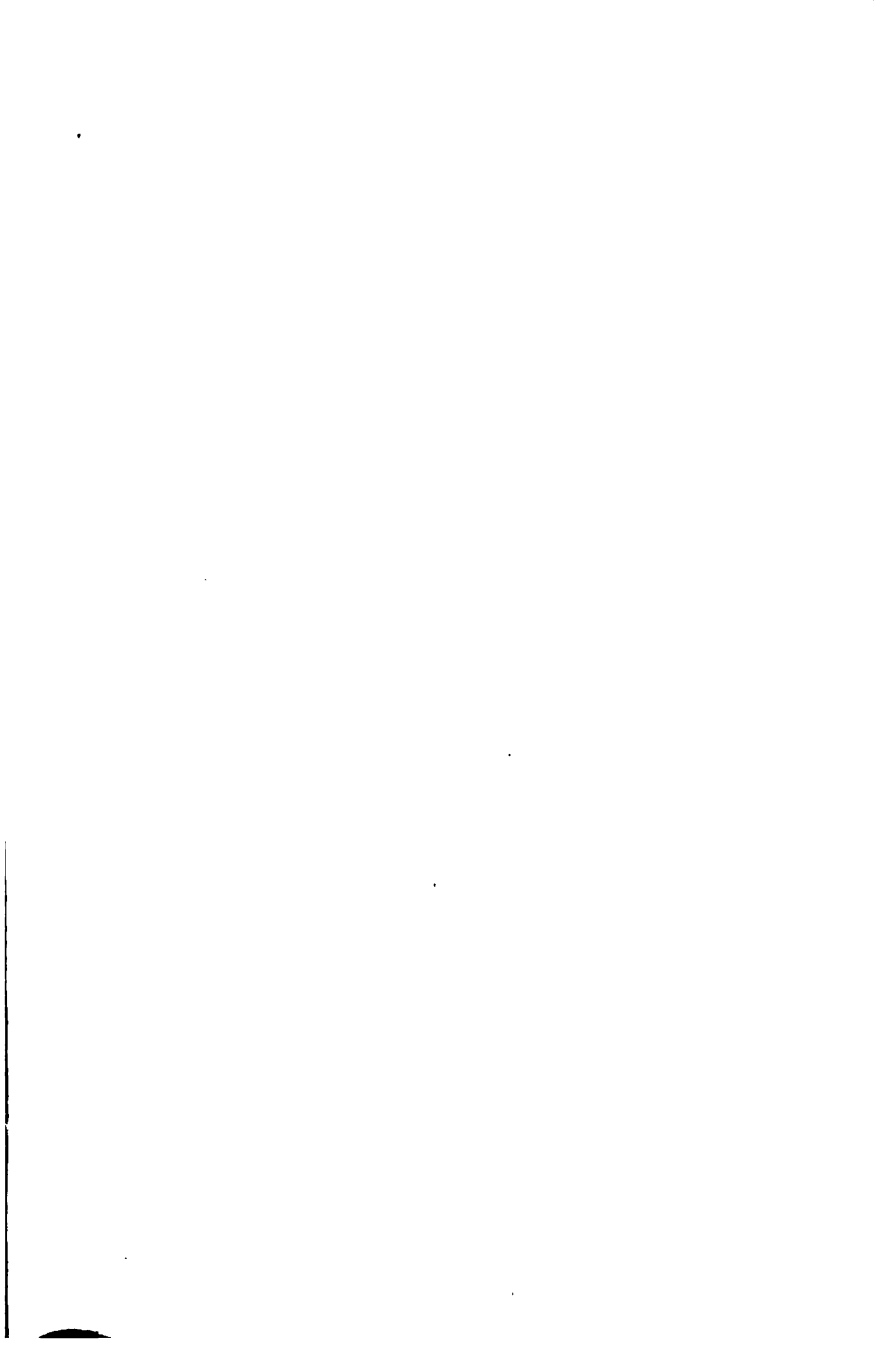




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THE LIFE OF TOYOTOMI HIDEYOSHI.

PART V.

CHAPTER I.

T was the eight month of the thirteenth year of Tenshō [A. D. 1585] when Hideyoshi marched an army to Etchū and attacked Sasa Narimasa, a powerful baron, who had made the war between Ieyasu and Hideyoshi an occasion for rebelling against the latter. Hideyoshi overcame Narimasa without difficulty. In the north, however, there still remained a formidable enemy—Uesugi Kagekatsu (the nephew of Kenshin). Kagekatsu, hearing of Hideyoshi's conquests in Etchū, fortified his castles on the Etchū side, in readiness for an attack. Hideyoshi was of opinion that a war with Kagekatsu would be an extremely tedious affair, and therefore determined to try what diplomacy would do. The





interests at stake being great, he deemed it expedient that he should go in person to Kagekatsu and try and induce him to submit himself to the court at Kyōto.

Between Etchū and Echigo there is a part of the coast that, owing to the narrowness of the path and its proximity to the sea, is attended with great danger.* Just beyond this pass there was at the time of which we write a castle called Otsurumi, under the command of one of Uesugi's trusted generals, Suga Shurinosuke. To the vicinity of this castle, with a few followers, Hideyoshi made his way. Sending Kimura, one of his retainers, to the castle, he asked for admission. This being refused, Kimura was instructed to request Shurinosuke to accompany him to Hideyoshi's camp for the purpose of holding a conference. This latter course was adopted by Shurinosuke.

What was his surprise on reaching the outskirts of the town to find that Hideyoshi himself was there.† "I am Hideyoshi," said the stranger. "I have some special business with Mr. Uesugi, hence with a few followers have come thus far, and now beg that you will conduct me to your master."

* Called *Oya-shirasu*, the idea being that the passage has to be made too quickly to admit of a parent thinking of his child or the child of his parent.

† Hideyoshi had hitherto carefully concealed his identity. Kimura had spoken of him as "Hideyoshi's ambassador."

{ "I was not aware that I was in the presence of so great a man," answered Shurinosuke. "As to your request, my lord, it does not lie within my power either to grant or deny it. I will make it known to my master, and will convey to you his answer with as little delay as possible. Until that is received, however, I am not at liberty to allow you to go further. If you attempt to force your way through, you will have to walk over my dead body."

Smiling, Hideyoshi replied:—"Like master like servant. I perceive that Uesugi's spirit has descended to his retainers. I admire your devotion to your lord. Do as you propose: despatch a messenger to your master and I will, with your leave, await his return within your castle-walls."

To this proposal Shurinosuke agreed; and Hideyoshi was entertained in the most handsome manner possible during the messenger's absence.

On the receipt of the news, Kagekatsu called a council to discuss what it was best to do under the circumstances. The majority of the councillors advised the assassination of Hideyoshi; arguing that this was by far the simplest way of ridding themselves of a dangerous enemy. But Naoe Yamashiro-no-Kami condemned this advice as unworthy of a man hold-





ing the position of Uesugi. "Hideyoshi's coming among us unguarded," said Yamashiro-no-Kami, "is a proof of his profound respect for our master. With lesser personages Hideyoshi would not so expose himself to danger. Knowing that our lord is a man of noble disposition, he trusts himself among us. Were we to take advantage of this and slay him, the story of our baseness and treachery would be handed down to distant posterity to our eternal shame. No: let our master meet magnanimity with magnanimity; let him have an audience with Hideyoshi and let them see whether they cannot come to an understanding. If they cannot agree, then we will fight, but not till Hideyoshi has been sent back to his own country."

Kagekatsu entirely approved of this course and, with about sixteen followers, immediately set out for Otsurumi. The two generals met. Hideyoshi's manner was genial and free from all restraint: no one would have supposed that he was in an enemy's country with a meek handful of men. Kagekatsu was fairly astonished at this phenomenon, and began to perceive that Hideyoshi was a greater man than himself; and hence concluded that it would be unwise to go to war with him. He held a private interview with his visitor, and the two came to terms. So pleased was Kagekatsu with the result of the negotiations

that he accompanied Hideyoshi some twelve miles on his way back to the capital.

Thus one after another Hideyoshi's most formidable foes were either killed or brought into subjection. Those that still remained were Hōjō Ujimasa and Date Masamune in the north-east and Shimazu Yoshihisa in the south-west.

It was in the year which followed the events described above that Hideyoshi erected the palace called Jūraku, which took nearly two years to build, and in the adornment of which no expense was spared. This was no sooner completed than he gave orders for the erection of a large *Daibutsu** and a temple to contain it. His five *bugyō*† were entrusted with this business. "The *Daibutsu* erected in former years," said he in giving orders to these officers, "took twenty seven years to make. This one shall be completed in five." Hideyoshi collected all the priests who had had experience in superintending the making of large images. The image made was 160 feet high, the height of the temple that contained it being 200 feet. Some of the stones and timber used were of a prodigious size and were brought from great distances. The name the temple received was Hōkōji.

* A huge image of a Buddhist divinity.

† *Vide supra*, p. 318.



The next event of importance to be related is the subjugation of the island of Kyūshū. This was an enterprise that taxed all Hideyoshi's resources. Never had he been called on to meet such formidable foes as the Satsuma men and never had he displayed so much valour combined with so much wisdom. The military training and discipline which they received during a series of civil wars, added to natural courage and great powers of endurance, rendered the Satsuma men the best warriors of that age. Had the various Kyūshū clans been united at the time of Hideyoshi's attack, the war would have been prolonged to an interminable length and could not but have involved a still more enormous sacrifice of life and property than actually took place. As matters stood in Kyūshū, Hideyoshi found no difficulty in resorting to his customary tactics—working by means of malcontents. Ryūzōji Masaie, Prince of Hizen; Ōtomo Yoshishige, Prince of Bungo, and Shimazu Yoshihisa, the head of the Satsuma clan, were the chief nobles of Kyūshū. Among these the Satsuma chief was by far the most powerful. He had by a series of brilliant victories made himself the master of the whole of Kyūshū with the exception of Hizen. Hideyoshi's struggle, then, was with this chief: and he had the jealousy of the other two princes to assist him.

Previous to commencing hostilities Hideyoshi sent agents for intrigue to various parts of the island. Among those who regarded these overtures with favour were Tachibana Sakon Shōgen and Akizuki Tanezane, both of whom played an important part in the campaign that followed. Hideyoshi did not, however, place too much confidence in the power of intrigue, but made the most elaborate preparations for the ensuing campaign. He issued instructions to 37 provinces to supply troops for the war. The call was responded to with spirit and by the appointed time 150,000 men of all arms had assembled at Ōsaka.

Everything being in readiness, Hidenaga, Hideyoshi's brother, was sent in advance with a vanguard of 60,000 men. This force set sail from Ōsaka Jan. 7th, A.D. 1587, and arrived at Yunoshima, in Bungo, on the 19th of the same month; where it was joined by the two Choshū generals, Kobayakawa and Kikkawa, its size being thereby augmented to 90,000 men. The allied force marched on Funai with the expectation of encountering Shimazu's army there. But in this they were disappointed. The Satsuma general retreated before the foe, falling back on Sadowara, with his army in good order.

The first fighting of any importance that took place was around the castle of Takashiro. While engaged





in besieging this fortress Hidenaga was informed that Yoshihisa's brother, Iehisa, was marching to its relief. Telling off 60,000 men to withstand Iehisa, Hidenaga continued the siege of the castle.

The troops sent against Iehisa fell in with the enemy, numbering some 30,000 men, not far from Sadowara. A bloody battle ensued; in which, though the loss was heavy on both sides, the Imperialists, owing to skilful stratagem and overpowering numbers, obtained a decided advantage, compelling the Satsuma men to retreat to Sadowara. Hidenaga had orders not to make a general advance on the Satsuma frontier, and so his whole force again settled down before the walls of Takashiro.

On the 22nd of January Hideyoshi left Ōsaka with his main army, consisting of 130,000 men of all arms. Travelling by land, he did not reach Shimonoseki, or Akamagaseki (as it was then called) till the 17th February. He crossed the straits to Kokura, where he stayed two days. His chief generals were Katō Kiyomasa, Gamō Ujisato, Fukushima Masanori, and Mayeda Yasutoshi. Hideyoshi's route led him to Chikuzen, where, by extreme forbearance and tact, he succeeded in winning over Akizuki Tanezane to his side. This baron subsequently contributed considerably to the success of Hideyoshi's cause by the influence that he exercised over the *samurai* of Hizen and Higo.

The first battle of any importance took place at Ōguchi, on the banks of the Chiyo-gawa (now called Kawachigawa). In this battle the Satsuma men by a brilliant charge won a temporary advantage over the Kyōto army, but they were unable to follow it up. On this occasion it was that a hand to hand fight between Katō Kiyomasa and Niino Musashi-no-Kami, the Satsuma general, took place. The latter fell from his horse and was placed at the mercy of his foe; but Katō refused to take advantage of this accident and generously spared the life of his foe. The Satsuma army which, curious to say, had chosen to fight with the river at its back, was forced to cross the stream and fall back on Kagoshima.

The castle of Takashiro, after holding out for a long time, surrendered. Iehisa after his defeat fortified himself in the castle of Sadowara, where he remained till the news of the many reverses his fellow-clansmen had met with reached him, when he offered to surrender. The offer was accepted and Iehisa was conducted into Hideyoshi's presence, who proposed that he should go and persuade Yoshihisa and Yoshihiro to lay down their arms. In this mission he failed, and returned to Hideyoshi's camp, contrary to the expectations of Hideyoshi's generals, who were of opinion that his offer was a ruse to regain

his liberty. The generosity with which Hideyoshi treated Iehisa throughout the campaign has been seldom surpassed. When Iehisa was asked to act as a guide to the Imperialist army, to the surprise of all Hideyoshi's generals, he refused. Hidenaga was incensed by the refusal and was for resorting to compulsion, but when Iehisa pleaded that were he to comply with the request he would commit the blackest of all crimes, for he would have to fight against his brother and his relatives, Hideyoshi refused to allow the matter to be pressed further.

When the Imperialist army had crossed the Chiyogawa and was marching through a thick forest, its vanguard was decoyed by an ambush to advance more rapidly than they had orders to do, and ran into a danger that might have had more serious results had not heavy rains prevented the enemy's stratagem from taking effect. For the Satsuma men had designed to set the whole forest on fire and in the confusion to make a vigorous assault on the Kyōto army. As it turned out, the Imperialists did no more than lose a few men. Such surprises were invariably anticipated by Hideyoshi, and to guard against them he had given strict orders that under no circumstances should the vanguard be tempted to leave the main army in pursuit of the foe.

Disappointed at the failure of their plot, the Satsuma

men fell back on Kagoshima and its neighbourhood. In the meantime Hideyoshi sent a force of 50,000 men to Shishijima by sea, with orders to advance on Kagoshima from the south. Another army 73,000 strong was to approach Kagoshima by the main road from the north, while two contingents, under Katō, Fukushima, and Kuroda took another route across the mountains. These dispositions were so wisely made and so carefully carried out that the Satsuma armies were taken by surprise on every hand and scattered to the four winds.

The reduction of the castle of Kagoshima was all that now remained to make the conquest of the island complete. But here, as throughout the whole campaign, Hideyoshi's policy was to conciliate rather than fight. Though his generals urged an immediate advance on the only remaining stronghold of the enemy's territory, for three days Hideyoshi remained inactive in the vicinity of the castle, waiting for an opportunity to open negotiations. It was during this time that a conference of all his chief generals was summoned by Hideyoshi, at which Iehisa was allowed to be present. Of this meeting Mr. Gubbins, in his excellent paper on "Hideyoshi and the Satsuma Clan,"* gives the following account.

* Published in Vol. VIII of the Transactions of the Asiatic Society of Japan. The thoroughness and clear arrangement of matter in this paper leave nothing to be desired and make it superfluous for me to give a minute account of the conquest of Kyūshū by Hideyoshi in this work.

[illegible]

"When all were assembled, Asano Nagamasa—who, it is said, had been previously instructed by Hideyoshi as to what he should say—stepped forward and addressed the council as follows:—'Sirs, our generals have triumphed everywhere, and the destruction of the house of Shimazu is imminent. The head of that family has been treated with great forbearance, but he has resisted obstinately. It is therefore fitting that he should reap as he has sown, and my advice is that Kagoshima should be at once attacked and destroyed. Its ancient stronghold once razed to the ground, the clan can never again hold up its head in Kyūshū, and the administration of the conquered provinces will be rendered so much the easier.'

"The same language was held by Kuroda Yoshitaka, who urged that the object of the campaign would not be effectually completed unless the castle of Kagoshima was destroyed. The latter speaker also touched on the fact that a prolonged delay before the Satsuma capital might give an opportunity for the execution of intrigues against Hideyoshi at the Kyōto court. By the general hum of approval which followed these speeches, it was easy for Iehisa to see that the views thus forcibly expressed found favour with the majority of the Council. He felt that his worse fears were about to be realised, when Hideyoshi who had

listened attentively, made the following remarkable speech :—

“ ‘The course proposed by Asano and Kuroda has certainly one advantage. Undoubtedly the destruction of the Satsuma clan would make the task of governing these provinces very simple. But I am averse to such severe measures. Were I, on the strength of a few paltry successes in the battle-field, to put an end to a house like that of Shimazu, I should feel shame even to my grave. In carrying out the Emperor’s orders for the pacification of the country, it has been my endeavour to accomplish this end peacefully where possible. Now before the walls of Kagoshima I am animated by the same purpose. I am not waging a war of extermination, but wish to smooth the road of submission for the rebellious. When once Satsuma submits, her allegiance is secured for ever. The clan glories in its keen sense of honour, and would never furnish traitors to a cause it has once espoused.’ ”

Commenting on this, Mr. Gubbins remarks :— “ Even to those who have been able to trace the spirit in which Hideyoshi conducted the campaign from the first, his liberality will appear surprising. To advance so far and yet not to enter the rebel capital; to have his enemy within his grasp and yet not crush him; to hold back a victorious army in the hour of victory;




—all this argues a forbearance and strength of will which few generals in those days possessed, and which we certainly would not look for to the feudal times of Japan.”

This resulted in Iehisa's sending the head priest of the Taiheiji to propose a capitulation. This priest was gifted with great oratorical powers and in an eloquent discourse, aided by a letter from Iehisa, he succeeded in prevailing on Yoshihisa to sue for peace. The result of the negotiations was that Hideyoshi agreed to restore to the Shimazu clan Ōsumi, Satsuma, and half of Hyūga, but made the abdication of the reigning prince Yoshihisa in favour of his son Yoshihiro a condition of this concession.

Thus ended the campaign against Kyūshū. It was by far the largest undertaking that Hideyoshi had ever personally superintended; and it was carried out with consummate skill.

CHAPTER II.

N the fifteenth year of Tenshō [A. D. 1587], on his way back from Satsuma, Hideyoshi instituted a persecution of the Christians at Nagasaki. The baron of that place had taken under his protection certain Portuguese Missionaries. These, together with some of their followers, about twenty in all, Hideyoshi ordered to be crucified.*

The following year Hideyoshi determined to celebrate his triumph in the south by entertaining the Emperor at his own palace. During the preceding tumultuous times little attention had been paid to

* Though Nobunaga at one time of his life seems to have been favourable to Christianity, Hideyoshi always regarded it with aversion. Even his attitude towards Buddhism and Shintoism was in reality sceptical. Occasionally he had recourse to elaborate ceremonies and pretended to believe in supernatural beings, but this was only done to avoid offending the prejudices of the vulgar. His letters to the gods show that in his opinion there was no one in heaven or earth greater than himself. It is affirmed by some that he objected to some of the Christian customs, monogamy, for instance, and had it not been for these would have joined the sect, but a thorough study of his life shows the groundlessness of such assertions. It was in this year that Hideyoshi ordered the destruction of the Christian Church in Kyōto and the expulsion of the missionaries from the capital. For a connected account of the fortunes of the Jesuit Mission in Japan at that time, *vide* a paper on the subject by J. H. Gubbins Esq.; published in Vol VI, Pt I, of the Transactions of the Asiatic Society of Japan.





royalty and few were acquainted with the proper ceremonies to be observed on the occasion of an Imperial visit. Mayeda Gen-i being one of these few, after conference with the various nobles, he decided on the ceremonies that would most befit the occasion. In the main they resembled those which had been observed by Ashikaga Yoshimitsu. The preparations for the pageant occupied three months. When all was complete, Hideyoshi and all the great officers of state accompanied the Emperor from his own palace to the Jūraku. The sensation caused by the royal reception was very great. No such thing had happened for over a hundred years, and many were those to whom the Emperor was as mysterious a personage as one of the gods. The Emperor remained five days in the Jūraku as Hideyoshi's guest. On the second day of his visit, Hideyoshi assembled all the chief barons of the land and made them swear allegiance to the Emperor and to his chief minister, the Kwampaku. They agreed that any one who broke his oath should be punished by his fellow-barons and, after the manner of the time, pronounced curses on such an one in the name of all the gods of the sixty six provinces of the empire. The number and magnificence of the gifts presented to the Emperor on this occasion were the wonder of the age.

In the tenth month of the same year Hideyoshi held in Katono, Kyōto, a giant tea-drinking ceremony whose fame has reached distant posterity. The next year he distributed large sums of money among his chief officers.

After insuring by these and similar acts the unreserved homage of his various subjects, Hideyoshi determined that he would bring the two remaining great barons, Hōjō Ujimasa and Date Masamune, into subjection to him. He followed his usual plan of trying peaceable means first. He sent a messenger to Ujimasa, reminding him that most of the great barons of the land had forwarded tokens of submission to the newly created sovereign* and that he, Ujimasa, was very remiss in not sending in his allegiance. To this message Ujimasa returned an evasive answer. Whereupon Hideyoshi informed him that unless he shewed some token of allegiance within a reasonable time that he should march against him.

Ujimasa called a council of the chief men of his clan to consider what it was best to do. The conclusion that they came to was that it would be impossible for Hideyoshi and his army to cross the high Hakone Mountains. "It was said in old time,"

* Hideyoshi referred to the nominal power which he had bestowed on the reigning Emperor.



remarked Hōjō, "that the Kwantō* men could withstand the whole of Japan. Nature has surrounded us with so many defences in the form of lofty mountains and deep ravines that no general in his senses would dream of attacking us. Even from ancient times this vicinity has been dreaded by the inhabitants of other parts, even such a great general† as Taira-no-Koremori was no exception to the rule."

These remarks were reported to Hideyoshi. "Do they compare me to Koremori?" he asked in a great rage. "I will shew them their mistake."

As a matter of fact Hideyoshi thought it politic to ask permission of the Emperor to attack Ujimasa. This having been received, he forwarded a letter to Ujimasa in which occurred the following:—"Despite his ignominious descent, this Hideyoshi has fought under Oda Nobunaga and has distinguished himself in castle sieges and pitched battles. When his master fell, he speedily avenged his death, and subsequent to that rose to the supreme control of government affairs. He regards it as his duty to put down all those who oppose the Emperor and to show a friendly spirit to all who give in their allegiance to him.

* A term applied to the eight provinces east of Hakone.

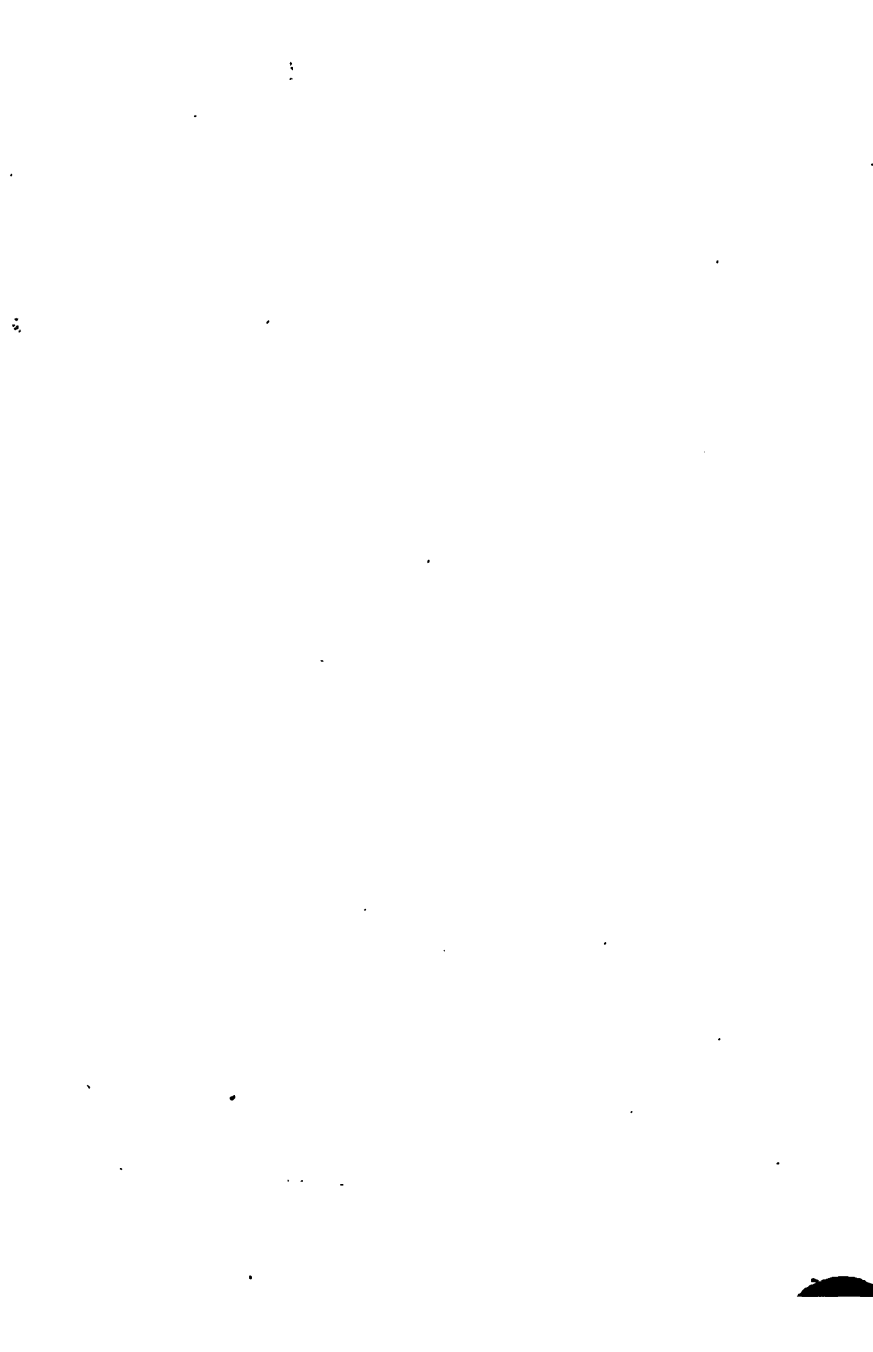
† Taira-no-Koremori, when fighting with Yoritomo at Fūjikawa, mistaking the rise of a number of ducks for the approach of a large host, fled from the place. It is probably to this incident that Hōjō alluded.

Among the numerous brave generals of Japan there is no one but yourself who refuses to obey my commands. You alone, relying on your military strength and the impregnableness of your territory, have ventured to despise the commands of the Emperor. That there should be a man living in this country who ignores the Emperor, is to Hideyoshi a disgrace that he cannot endure. Fortify your castles, make deep your moats, buckle on your armour—do your very best to defend yourself. I give you till next year to make your preparation: when, in obedience to the commands of the Emperor, I shall come and punish you for your obstinacy.”

Ujimasa received the message with equanimity, remarking:—“If they come in numbers they will lack provisions, if only a few they will find us too strong for them. Either way we are safe.”

Hideyoshi now sent orders to every part of the empire for the collection of troops and provisions. In response to this call, vast were the preparations that were made for the impending struggle. Hideyoshi fixed a time by which everything was to be ready. His commands were as a rule strictly obeyed, but one exception is recorded; which, as it illustrates the state of men's minds at the time, we think worth a brief allusion. In many countries sailors are found





to be more superstitious than landsmen. This was eminently the case in ancient Japan, and is so to a certain extent even in modern days. The story is told how that when ordered to ship a lot of horses to Mishima in Sagami, the sailors demurred, maintaining that the god of the sea, Ryūgū, was a hater of horses; that while crossing the Bay of Enshū, the sailors did not dare even to talk about horses, much less to have any article connected with a horse on board their ships; that it had been found that whenever this rule was broken the god had shown his displeasure by causing ships to founder or be wrecked.

When this was stated to Hideyoshi, he summoned the owners of the vessels and informed them that since, in obedience to the commands of the Emperor, he was going to punish a rebellious subject, Ryūgū would not be unreasonable enough to oppose him. But that as they seemed to be anxious about it, he would forward a letter to that god. This he did.*

In the third month of the eighteenth year of Tenshō (A. D. 1509) Hideyoshi, with great pomp, set out on his expedition. Ieyasu threw open all his castles along the Tōkaidō for the use of Hideyoshi's army, and he himself made preparations for accompanying the expedition.

* *Vide* Appendix A.

Within a month Hideyoshi marched an army across the Hakone mountains and encamped before the wall of the Odawara castle, where Hōjō had fortified himself. It is somewhat interesting to know that it was here on a slightly elevated position, called Ishigaki-Yama, that the project of making Edo one of the chief strongholds of the country took its origin. While on this spot Hideyoshi remarked to Ieyasu:—
“Within a few days the whole of the eight provinces* will be in my possession, and I shall hand them over to you. Will you in that case live here at Odawara?”

“Certainly,” replied Ieyasu.

“No;” rejoined Hideyoshi, “I don’t think that would be advisable. I see by the map that about twenty *ri* distant there is a place called Edo possessing all the advantages required for a strong castle-town, having the sea in front and the mountains behind, and situated in the midst of a rich and fertile plain. There you had better settle.”†

Ieyasu bowed low and expressed his approval of the plan.

* The Kwahtō.

† Edo had become a castle-town prior to this time. The castle was founded by Ōta Dōkwan, one of the chief retainers of the Uesugi family, in the year 1456 A. D.. Dōkwan was noted for his skill in the construction of fortifications. In 1524 A. D., the castle was attacked and captured by Hōjō Ujitsuna. It remained in the hands of the Hōjō family, with the exception of a short interval during which Ōta Sanraku held it, down to the time of



The attacking army had been divided into several parts: one had approached from the Tōkaidō, another from the Nakasendō, and another from the sea. When these all met, they constituted a vast concourse of fighting men the like of which had never been seen in those parts.* They surrounded the castle of Odawara, and perceiving that its vast fortifications and broad moats rendered it impregnable, they cut off all supplies and determined to starve out the garrison. Hideyoshi, with the object of shewing how confident he was of ultimate victory and to impress upon the inmates of the castle that he was prepared to wait any length of time for its surrender, commenced having theatrical performances and other gayeties and gave his generals permission to summon their wives to the camp.†

During the continuance of the siege, numbers of distant barons, overawed by the report of Hideyoshi's wide influence, came to see him and present tokens of allegiance. Among those who did the latter was Date Masamune. Seeing with what ease Ujimasa was

Hideyoshi's campaign against the clan. For a full description of the castle of Edo *vide* a paper on the subject by the late Y. R. H. M'clatchie Esq., in the Transactions of the Asiatic Society of Japan, Vol VI, Pt. I.

* 300,000 is the number given by one authority; but this is highly improbable.

† Vide Appendix B.

being overcome, he deemed it useless to hold aloof from Hideyoshi any longer; and consequently sent a messenger to Ieyasu with the request that he would act as intercessor for him. Ieyasu informed the messenger that Masamune must come in person, that Hideyoshi would most certainly not receive a messenger. Masamune found this no easy task to accomplish, suspected as he was on every hand. Travelling with a large force being out of the question, he set out with only a few followers and reached Hideyoshi's camp without mishap. Before receiving him Hideyoshi made Masamune promise to hand over to him the whole of Ōshū. Being of opinion that Masamune had simply bowed to the circumstances in which he found himself and that, while overawed by the display of military power on Hideyoshi's part, he was still unconscious of the latter's immense personal superiority to himself, shortly after his arrival, to convince him that in personal courage and knowledge of military tactics he was more than his equal, Hideyoshi conducted his guest to a slight elevation near and, after shewing him the assembled armies, gave him minute explanations of the plan of action. Previous to doing this, he gave Masamune his sword and stood at the edge of the hill quite unarmed, so that Masamune might have killed him on the spot had he been so minded.



Hideyoshi's whole bearing on this occasion so impressed Masamune that he afterwards acknowledged his inferiority to the great hero. Hideyoshi allowed Masamune to return to his native province. This was strongly objected to by the Taikō's followers, who said that it was like a man's allowing a tiger to escape. "You know nothing about it," replied Hideyoshi to their objections. "What is there to be feared in a man from whom I have taken the whole of Ōshū without drawing a sword?"

When the siege had lasted some four months, there were visible in the garrison of Odawara numerous signs that the fall of the castle could not be long delayed. The majority of Hōjō's generals saw that it would be utterly useless to hold out. So, as opportunity offered, one after another they gave in their allegiance to the foe. But it was not till late in July that all hopes of withstanding the foe were relinquished. Hideyoshi could not be prevailed on to save the life of Ujimasa, owing, probably, to the fact that Ujimasa's persistent resistance had provoked him to anger. That Ujimasa should do his best to defend his native land was but natural, and no one was more ready than Hideyoshi on other occasions to respect the feelings of heroes of this sort. But now he was smarting under what he deemed the

insolence of the Odawara baron in holding out so long when equally brave men had surrendered. Hence he gave orders for his death.

With the exception of a small allowance made to the Hōjō family, the whole of the Kwantō was given to Ieyasu. It would strike a casual reader that to bequeath such a large territory to a baron who had once been his enemy and who might at any time become a dangerous rival, was an act of superfluous generosity on Hideyoshi's part. But native writers put a different interpretation on it. They maintain that it was mere policy that prompted Hideyoshi on this occasion. Ieyasu had resided in Mikawa and Tōtōmi so long and had obtained such a strong hold on the affections of the people there that, had anything occurred to interrupt his friendly relations with Hideyoshi, he would have obtained their support to a man. It is asserted it was with a view of preventing any such occurrence and of removing a dangerous rival from the proximity of the capital that Hideyoshi took this step. Hideyoshi well knew that it would take even such a skilful administrator of affairs and employer of men as Ieyasu a long time to ingratiate himself into the favour of inhabitants that had been accustomed to be governed by one family so long. Ieyasu's former dominions

were bestowed on some of Hideyoshi's most reliable retainers.

Leaving his main army at Odawara, Hideyoshi marched at the head of a detachment to Shirakawa and inspected Date Masamune's territory. Not trusting Masamune, he took the precaution of placing Gamō Ujisato at Aizu, thus effectually putting a stop to Masamune's marching southwards. After making various arrangements in the north, Hideyoshi returned to Odawara and led his army back to the capital. His route lay through the province of Owari and he thought that now, when at the zenith of his fame, he would pay a visit to his native village of Nakamura. So, leaving the army at a little distance, with only one attendant, he made his way to the scene of his childhood and, after assembling all the principal inhabitants of the village, disclosed his identity to them and congratulated them on the progress the village had made since he had left it. After treating the villagers to *sake* and conversing with them on the events of bygone days, he rejoined the army.

It was at this period of his life, too, that he visited the village in which the wife he had divorced in his early years was residing.* On inquiring whe-

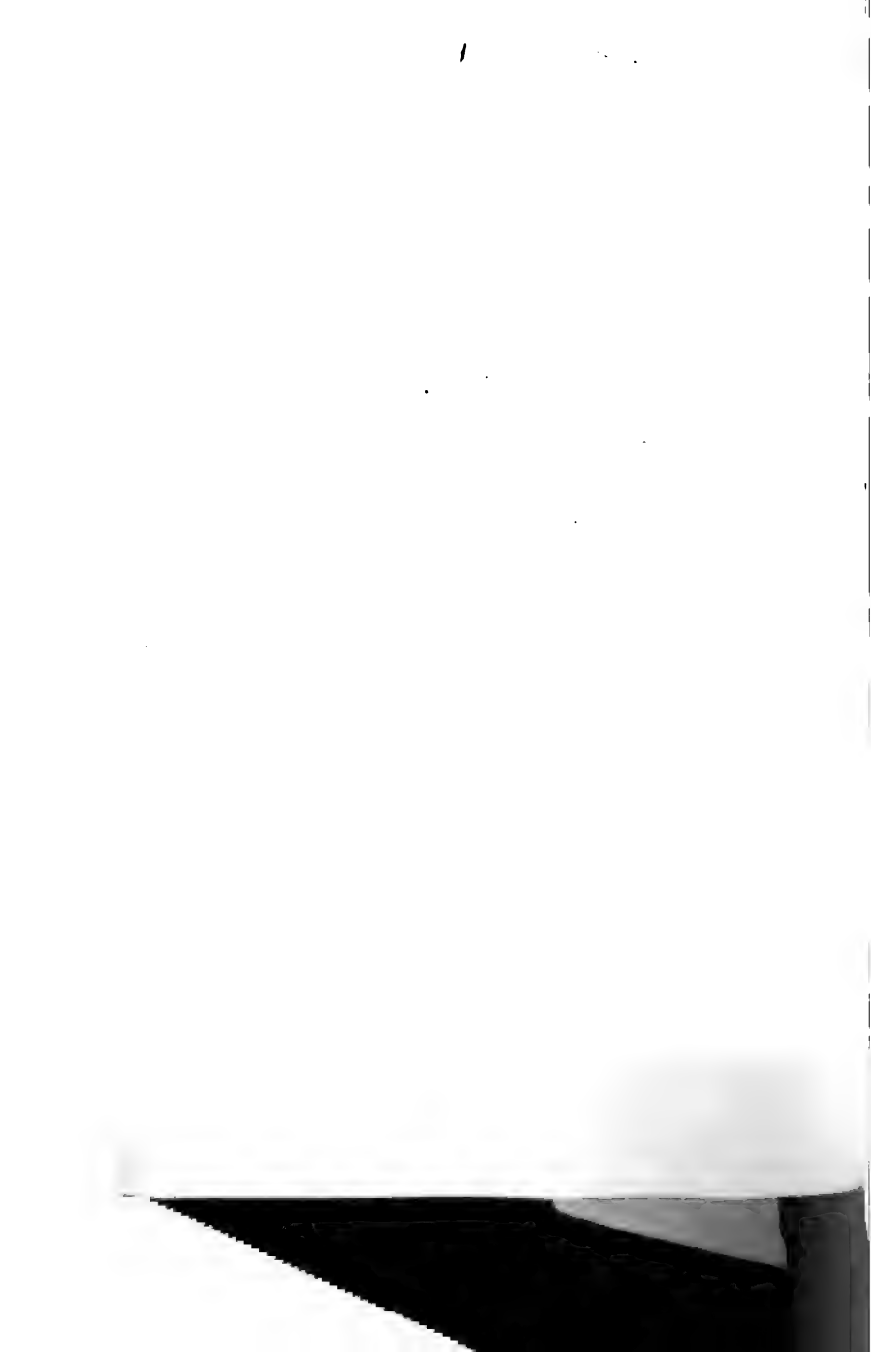
* *Vide supra*, p. 51.

ther she was happy she remained silent. By her looks he inferred that she was not, and gave her some money. He returned to Kyōto in the ninth month of this year.

Shortly after his return to the capital, Hideyoshi summoned Matsushita to his presence and bestowed on him 10,000 *koku* in Tōtōmi and Ise. "That" said he, "is the return which I make for the money I stole from you years ago."*

Hideyoshi had now brought the whole of Japan under his control. The remainder of his days were spent in comparative ease. The only event of importance that occurred being the expedition to Korea; which, though he did not command in person he projected and organised; of which, therefore, we shall give a short account in the next chapter.

* *Vide supra*, p. 50 *et seq.*

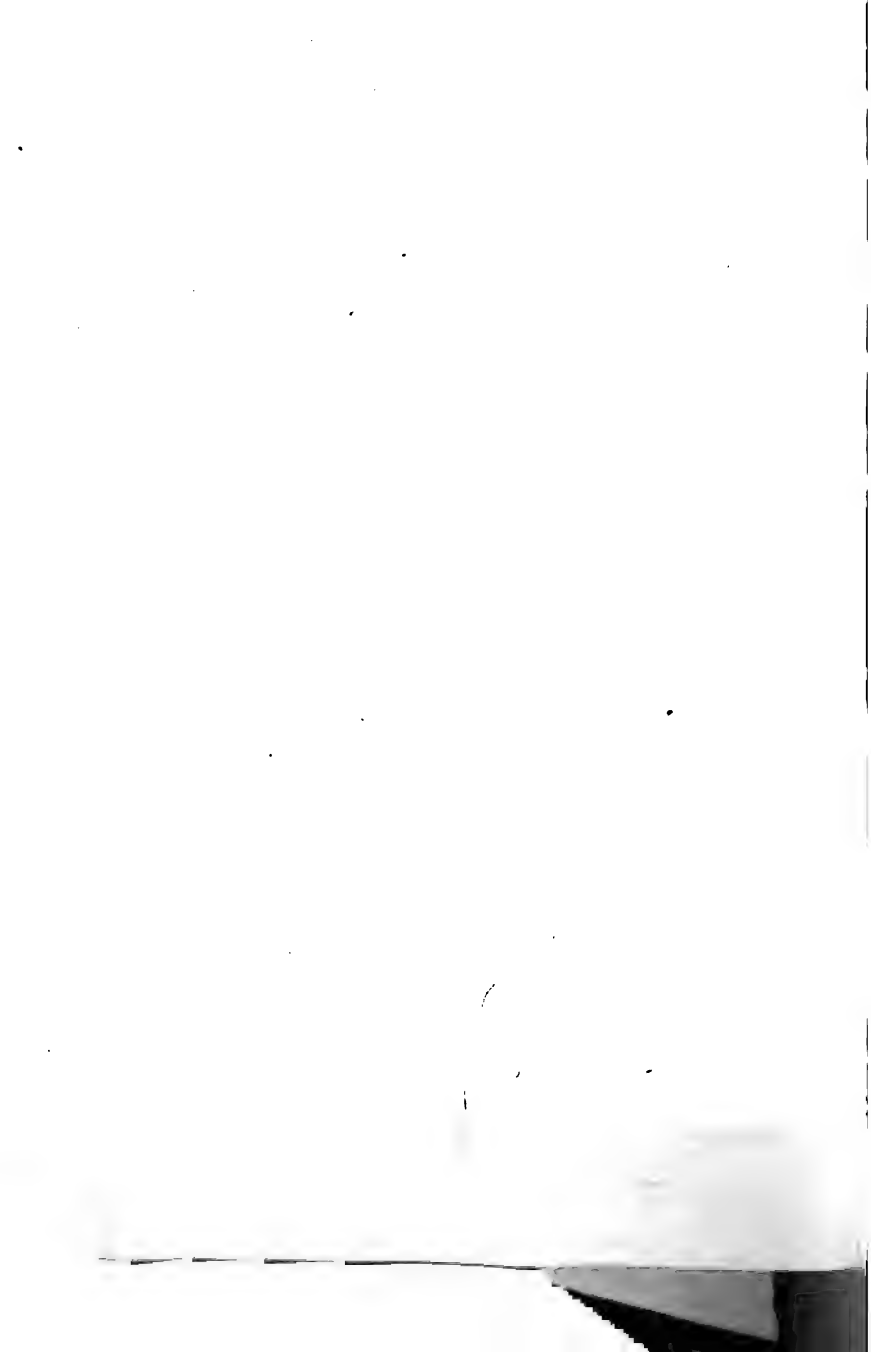


CHAPTER III.



IDEYOSHI'S pretence for despatching a military expedition to Korea was the discontinuance of the practice of sending embassies to Japan from that country. But in reality it was love of foreign conquest combined with the necessity of finding employment for his war-loving followers that prompted his action on this occasion. The author of the *Nihon Gwaishi*, Sanyō, has the following apt remarks on the subject:—

“Although Hideyoshi subdued the great barons of his day, he was well aware that they would not, without some good reason for doing so, remain subject to him long. So he thought to himself, ‘As I have risen from obscurity and obtained power over others by the sword, so soon as ever my position in the state seems to the great barons to be only used for my personal benefit and advancement and ceases to confer anything on them, they will no longer allow me to rule over them, I must make it worth their while to keep me in power.’ So he gave away land and money right and left without stint, thus making

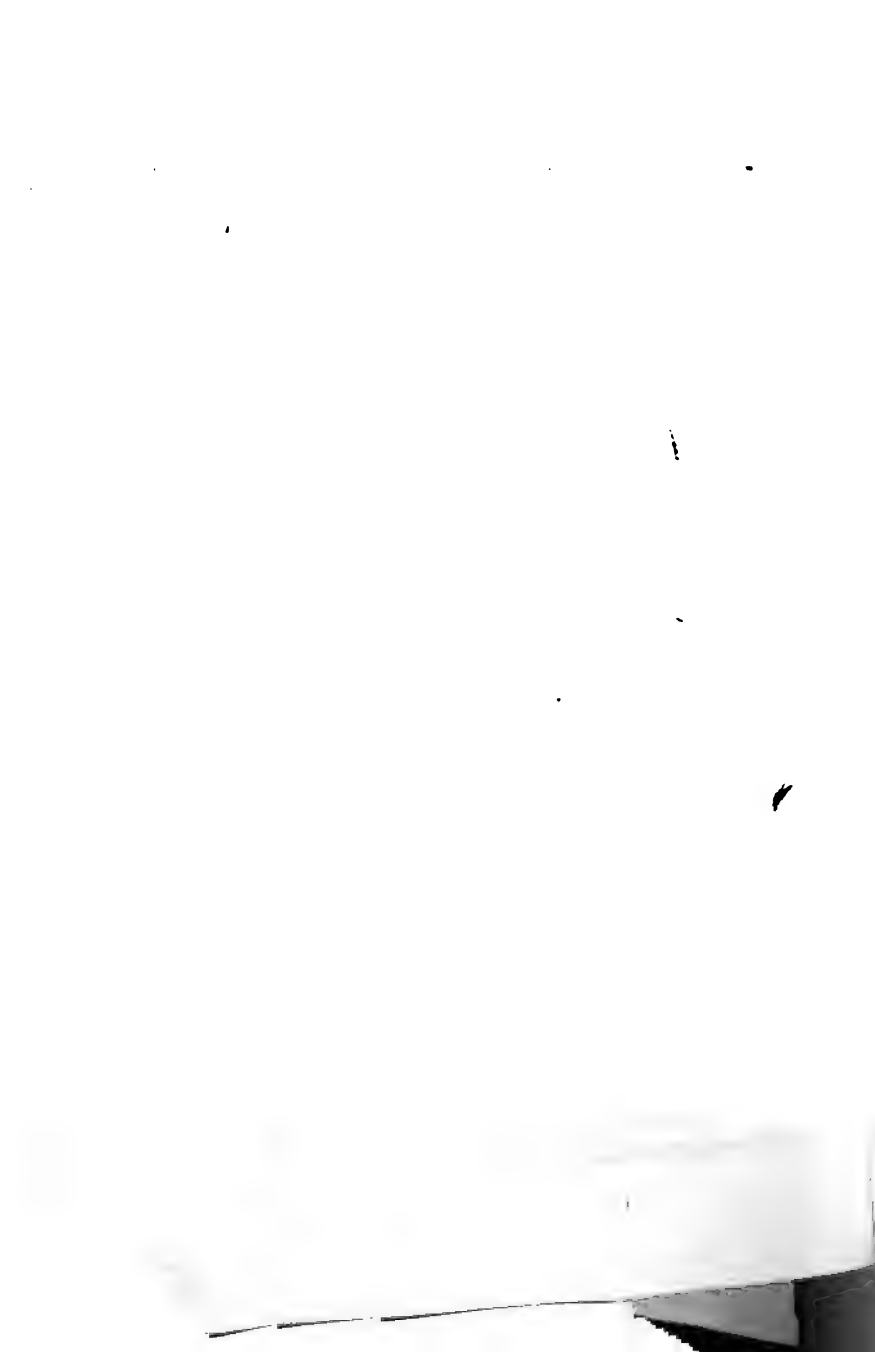


using the character 朕 *Chin*, we, in addressing them, which seemed to them an assumption of equality with the Emperor of China.

The unbecoming way in which Yasuhiro behaved during his stay in Korea heightened their displeasure and they consequently refused to comply with Hideyoshi's demand. On Yasuhiro's return to Japan he and all his family were put to death as a punishment for his failure.

Hideyoshi now despatched Yoshitoshi, the young baron of Tsushima, with two followers, to the Korean capital, reiterating his former demand. Yoshitoshi learnt from the Korean authorities that their refusal to send embassies to Japan was not altogether on account of the dangers attending a voyage to that country, but owing to a grievance that they had suffered. It seems that some years previously a number of Japanese pirates had committed outrages on the coast of Korea, and that they had carried off certain Korean subjects and forced them to act as guides to them in their predatory excursions. ^{Yoshi} ~~Yasu~~ toshi communicated this fact to his government, and as a result eleven of the Koreans who had acted traitorously to their country were arrested and sent over to Korea, where they were tried and executed.

This action so pleased the Koreans that they at



robe of state. His officers were ranged round him, each in his proper place. When the ambassadors were introduced and had taken their seats, the refreshments offered them were of the most frugal description. A tray was set before each on which was one dish containing steamed *mochi*,† and *sake* of an inferior quality was handed round a few times in earthenware cups and in a very unceremonious way. The civility of drinking to one another was not observed. After a short interval, Hideyoshi retired behind a curtain but all his officers remained in their places. Soon after a man came out dressed in ordinary clothes with a baby in his arms and strolled about the hall. This was no other than Hideyoshi himself, and every one present bowed down his head to the ground.

“Looking out between the pillars of the Hall, Hideyoshi espied the Korean musicians. He commanded them to strike up all together as loud as they could, and was listening to their music, when he was suddenly reminded that babies could despise ceremony as much as princes, and laughingly called for one of his attendants to take the child and to bring him a change of clothing. He seemed to do exactly as he pleased, and was as unconcerned as

† A sort of cake made of rice.



taking wings like a dragon, I have subdued the East, chastised the West, punished the South, and smitten the North. Speedy and great success has attended my career, which has been like the rising sun illuminating the whole earth.

"When I reflect that the life of man is less than one hundred years, why should I spend my days in sorrow for one thing only? * I will assemble a mighty host, and invading the country of the great Ming, I will fill with the hoar-frost from my sword the whole sky over the four hundred provinces. Should I carry out this purpose I hope that Korea will be my vanguard. Let her not fail to do so, for my friendship with your honourable country depends solely on your conduct when I lead my army against China."

The tone of this letter combined with the extreme haughtiness of Hideyoshi's attitude soon led to the commencement of hostilities. As the expedition was directed against China rather than Korea, it assumed giant proportions. Each baren of Kyūshiū was ordered to furnish six hundred men for every ten thousand Koku of his assessed revenue; those of Shikoku and the main island smaller numbers in proportion to their distance from the port of embarka-

* He had recently lost his infant son.



robes, which he said it was customary for the emperors of China to wear, and which it would be necessary for Hideyoshi to put on when he was crowned. A letter also was brought which was said to be a formal delivery of the whole of China into Hideyoshi's hands.

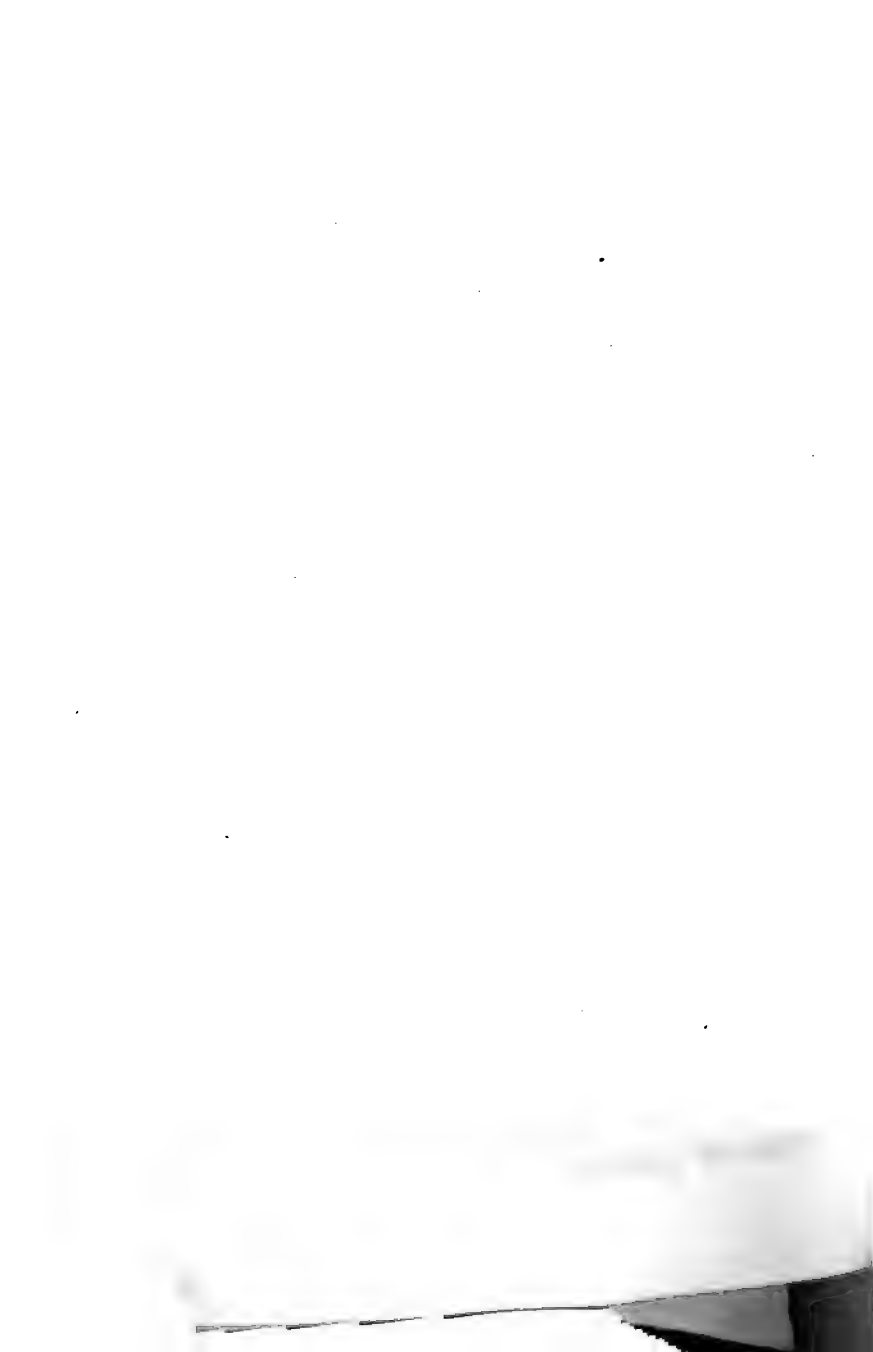
Hideyoshi was full of exultation, and thought that at last his great object was realised and that the three kingdoms were to be united. A day was fixed for the coronation ceremonies; on the arrival of which, arrayed in the gorgeous robes that Ikei had brought, Hideyoshi appeared before all the great lords of the land. The preliminary ceremonies being over, a priest was commanded to read the document which declared Hideyoshi to be Emperor of China. All present listened with anxious ears to the contents of the letter and none more so than Hideyoshi himself. Great was their astonishment and rage when they heard the words:—"We do therefore * specially invest you with the dignity of King of Japan, and to that intent issue this our commission. Treasure it up carefully. Over the sea we send you a crown and a robe, so that you may follow our ancient custom as respects dress. Faithfully defend the frontier of the Empire; let it be

* We quote from Mr. Aston's translation.



Hideyoshi's second expedition left for Korea in February, 1597 A.D. It was no less fruitless than the first. These expeditions were the one great mistake of his life. Though forced on him by the restlessness of his soldiers, he was shrewd enough to see that they effected no good. Shortly before his death he expressed his regret that he should have caused the destruction of so many of his fellow-countrymen in foreign lands and requested Ieyasu, his successor, to recall the troops.

There are several things that occurred in connection with the Korean expedition which, since they throw light on Hideyoshi's character, should not be omitted from this narrative. It seems that during the war Hideyoshi spent most of his time at Nagoya, in the province of Hizen, in order the more easily to receive communication from the seat of war. At Nagoya were assembled some 10,000 troops. A portion of these were guarding Hideyoshi; others were quartered there in readiness to start for Korea if necessary. Hideyoshi perceived that the troops were suffering from ennui, and so for their diversion devised all kinds of amusements and pastimes, such as fishing, *Cha-no-yu* parties, and what is called *Sarugaku*, a kind of operatic performance. Thus did he ever make it his study to keep himself in sympathy with his troops. He watched



every way to act as a general. I long for active service. To be left behind here when all of you are fighting, is not to my taste. I should be glad if you would make known my sentiments to the Taikō."

Nagamasa, who was standing near and who overheard this conversation, interposed: "Don't trouble yourself about the affair, Ieyasu, Hideyoshi is out of his mind."

This remark was either reported to or overheard by Hideyoshi, who, in a frenzy of rage, immediately accosted Nagamasa thus: "What do you mean by insulting me in this way? If you have a reason for making such a rude speech I will hear it; otherwise I will cut off your head."

"My head," replied Nagamasa calmly, "is of no value whatever. You can cut it off whenever you please. But as to what I have said, of course I have a reason for it: which, with your leave, I will now proceed to state. You say that it is your intention to go in person to Korea with some 250,000 men, and that you will leave the whole of these 60 odd provinces in the hands of Tokugawa. Now you are perfectly well aware that by dint of years and years of hard fighting you have only just succeeded in bringing the whole of Japan under your control. At present there is peace. But why? Only because you are



On hearing this, Hideyoshi sent for Nagamasa. "What you said the other day was right," observed the Taikō. "I am sorry that I treated you so rudely. To your son I commit the subjugation of the rebels in Higo." This was not carried out, however; for, shortly after, the head of Baifuku was brought to Hideyoshi and the rebellion declared to be at an end.

It is somewhat extraordinary that a man like Hideyoshi, who throughout his whole life had so constantly been on his guard against acting on the impulse of the moment, should have contemplated such a rash act as the crossing to Korea would certainly have proved to be. The only natural explanation that suggests itself is that he was growing tired of inactivity and impatient under the very partial success which his arms were achieving in Korea. Something of the regret of Alexander that there were no more worlds to conquer was no doubt felt by the man who from his youth up had been incessantly engaged in war. Moreover, it is questionable whether Hideyoshi fully realised in what awe his name was held and how much the peace of the whole country depended on his personal presence and prestige. It says much for his wisdom and good feeling, however, that, when convinced that his absence from the country would become the source of discord

CHAPTER IV.

THERE are not many incidents of interest recorded of Hideyoshi during the last five or six years of his life. Japanese biography, like most ancient biography, is so often meagre in the details which we are most concerned to know and full, even to tediousness, of utterly insignificant matters. But among the facts that have come down to us there are one or two which are interesting from a phsychological point of view, in that they reveal certain elements of weakness in a character endowed with no ordinary amount of strength of will, and thus may serve to correct any exaggerated notions of his character as a whole that the story of his life may have led us to entertain.

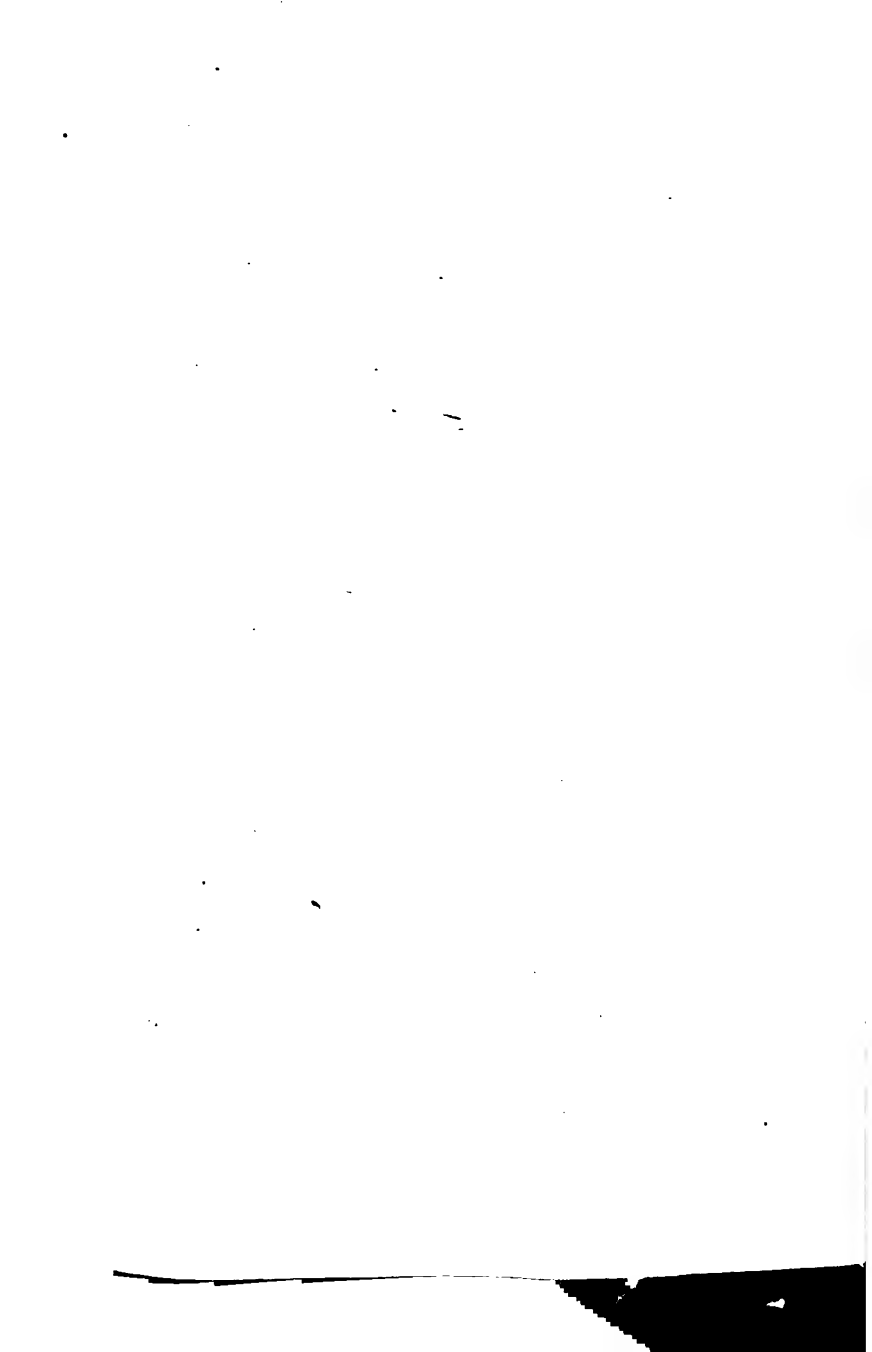
During the last years of his life he was the victim of flattery and deception. It is almost incredible that a man who throughout his active career had discerned the motives of men so clearly should in his old age have been imposed on to the extent of sanctioning crime of the deepest dye. Whether, when all cause for special watchfulness was past, his mind



nature. It was acquired by a close study of the varying moods to which the Taikō was subject in the days of his retirement—by an appeal to his emotions.

Mitsunari's design seems to have been to succeed Hideyoshi. In order to make this possible he had to get rid of formidable rivals. Hidetsugu, Hideyoshi's nephew, was conspicuous among such. Him Mitsunari falsely accused of contemplating rebellion, and caused to be beheaded like a common criminal. With Hidetsugu fell Kimura Shigeyoshi, a faithful follower of the Taikō and a man who held a good position among the small barons of that day. After the cruel practice sometimes resorted to at that time, Shigeyoshi's wife, concubines, and children were all put to death at the same time. Mitsunari, moreover, accused Date, Mogami, and Nagamasa of participation in the plot, but Hideyoshi refused to give credence to this accusation.

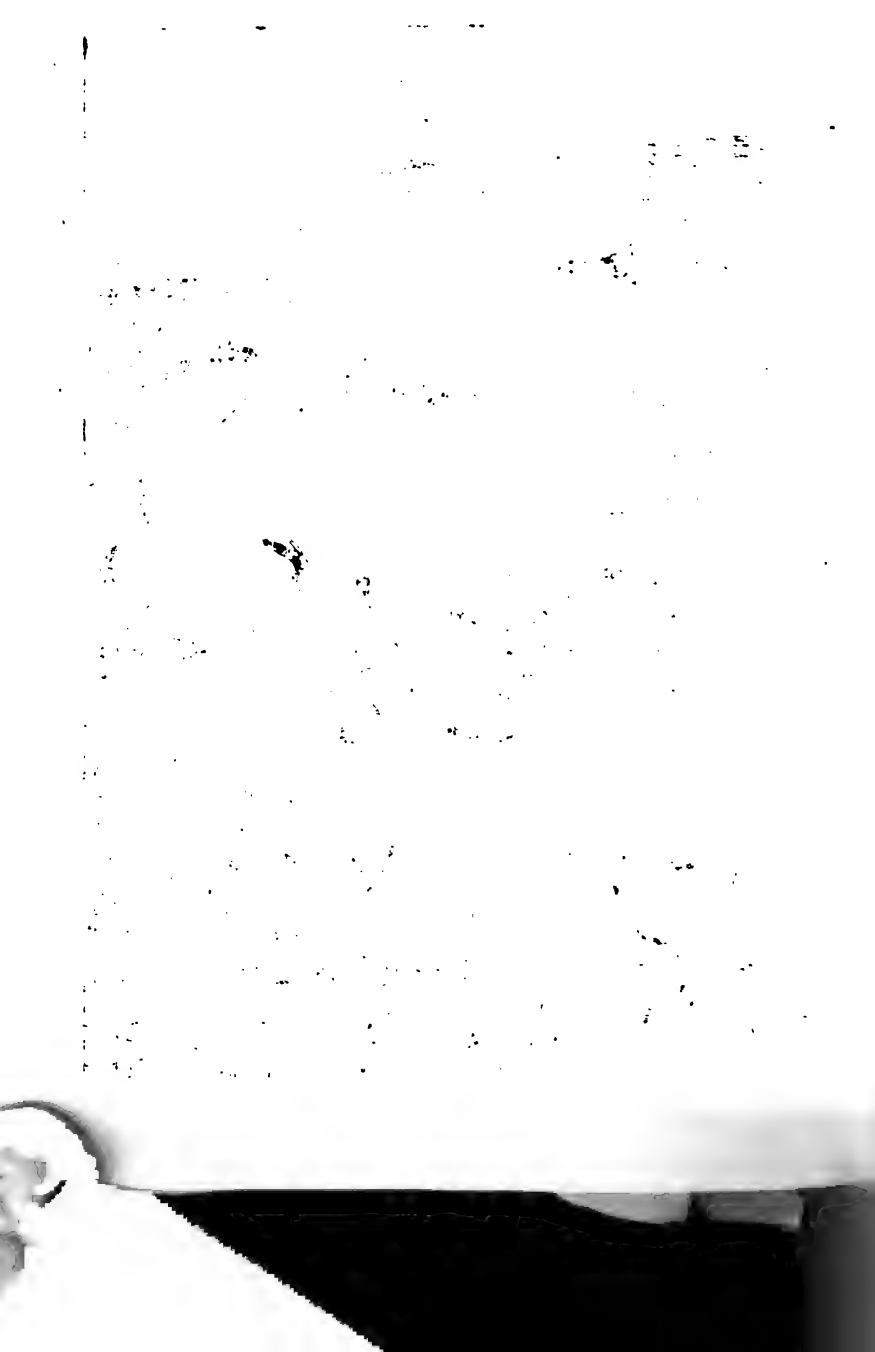
In the seventh month of the first year of *Keicho* (A. D., 1596), a very severe earthquake, accompanied by a high wind, occurred in Kyōto and its neighbourhood. The castle of Fushimi, in which Hideyoshi was residing at the time, was shaken down, causing the death of some four hundred persons. The famous Daibutsu at Kyōto fell and was broken to bits, and hundreds of houses were destroyed;



life" was the high-spirited reply which Kiyomasa had given to this suggestion and, having returned to his home, he was awaiting the arrival of some communication from Hideyoshi when the terrible earthquake occurred. Anticipating how serious might be the consequences of such a convulsion of nature to heavy buildings like those occupied by the Taikō, Kiyomasa deemed it his duty to waive all ceremony and make his way to the castle as rapidly as possible. "Though my going may give offence," said Kiyomasa to himself, "yet at such a time as this, I am bound to go and see how Hideyoshi fares." So, at the head of two hundred soldiers, he set out for the castle. On arrival, he found Hideyoshi sitting with his wife on a mat outside the castle.

Hideyoshi looked up, and, making use of the name by which he had known Kiyomasa in childhood, said: "Tora, how quickly you have come!" The use of this familiar name put an end to all feeling of estrangement. Approaching Hideyoshi, Kiyomasa spoke freely to him of all that had happened. He recounted the various exploits he had performed in former times, and assured him that the report which had reached him was a base slander. Whereupon Hideyoshi turned to his wife, and said:—"Even such a stalwart man as this, owing to the







Kiyomasa to forgive Hideyoshi the injury he had done him in believing a report which was in every way such a contradiction of all the acts of his past life; and it was this magnanimity that, on the other hand, enabled a proud and high-spirited ruler like Hideyoshi to confess himself in the wrong in having credited such a report—that made him willing to retrace his footsteps and reveal to his subordinates that he was conscious of having for a brief interval allowed his native generosity to be counteracted by the insinuations of a man who was no less expert in inventing slander than in uttering flattery.

At dusk on the day of the event recorded above, Ieyasu arrived from Kyōto with troops in attendance and suggested to Hideyoshi that it would be well that they should pay a visit to the Emperor.

Certainly: replied the *Taikō*, "I had never thought of it. We will go together." And, without waiting to give orders for his body-guard to be in attendance, he started off with Ieyasu and his troops for the Imperial palace. On the road to the palace one of his retainers, pulled Ieyasu's sleeve and suggested that he should kill the *Taikō*. The darkness certainly favoured the design: but Ieyasu took no notice whatever of the suggestion. Whether Hideyoshi, whose keenness in perceiving danger was wonderful, suspected



to be compared to you," rejoined Hideyoshi. So pray do not refuse what I ask."

Ieyasu still persisted in declining to act as Hideyoshi's guardian and left the *Taiko's* presence.

Shortly after Mitsunari and Nagamori arrived. Hideyoshi disclosed to them the arrangement he had made; which elicited from them the following remonstrance:—"What can have induced you to give away in one day the kingdom which has taken a life of hard fighting to acquire? All the great lords are indebted to you for the positions they hold, and consequently will gladly support your successor. What need then for specially soliciting the services of such a man as Ieyasu?"

Shortly before his death, Hideyoshi made the following appointments. Tokugawa Ieyasu, Maeda Toshi-ie, Mōri Terumoto, Ukita Hide-ie, and Uesugi Kagekatsu were created Chief Councillors, *Tairō* (大老). They formed a regency during the minority of Hideyori. Next to them in rank came Nakamura Kuzu-uji, Ikegoma Chikamatsu, and Horio Yoshihara, who were created Middle Councillors *Chūrō* (中老).^{*} To Katakiri Katsumoto and Ko-ide Hidemasa Hideyoshi made the following remarks:—

^{*} Designed to act as mediators between the chief councillors and the five *bugyō* (奉行). The *bugyō* at this time were Asano Nagamasa, Masuta Nagamori, Ishida Mitsunari, Nagazuka Masaie and Maeda Gen-i.

"I, a man of low birth, am indebted to try for the rank of a *Kwampaku*. It is probable that after my death our enemies may invade our shores, with the object of vengeance on us. Now at no time of our have we been subject to a foreign power. order that I may guard against such a that I have made these appointments. The time for me to be thinking of the fortunes of my house. The safety of the country must be my concern. But you need not be anxious about it. He will not rebel against my house. (friendship with him."

It is related, moreover, that Hideyoshi divided his army into seven companies and appointed a general to each; and that he bequeathed all his ensigns, and other war appurtenances to them. After having made all his dispositions in the manner above related, not long before his death, he summoned the above-mentioned *Tairō*, *Chūrō* and others to his presence and made them all swear all loyalty to his house. On this occasion he gave the following commands:—

"Cultivate single-mindedness and act in the assistance you give to my successor."

* This refers to Hideyori.

1. The first step in the process of the investigation is the identification of the problem. This is done by the investigator who is responsible for the study. The investigator must first identify the problem that is being studied. This is done by the investigator who is responsible for the study. The investigator must first identify the problem that is being studied.

The following table shows the results of the survey of the
 number of persons who have been employed in the
 various occupations in the city of New York, during the
 year 1900. The table is divided into two parts, the first
 showing the number of persons employed in each occupation,
 and the second showing the number of persons employed in each
 occupation, by sex and color. The occupations are arranged
 in alphabetical order.

and would have been able to do so if it had not been for the fact that the Government had not been able to get the money out of the banks in time.

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there be no forming of cabals; show a public-spirit in all you do. Be not given to change. Let no marriages be arranged without consultation.* Let no sureties be given secretly. Since my successor is only five years of age, I have placed him under the guardianship of Mayeda Toshi-ie. Ieyasu will reside in Fushimi and take charge of the state. He will bequeath lands and administer justice. And you will all await the arrival of Hideyori to an age of discretion."

To Nagamasa and Mitsunari, shortly before his death, Hideyoshi said: "Go to Korea and lead my troops back to Japan. If you are unable to bring them back, then let Ieyasu or Toshi-ie be sent. If either of these generals go, the troops will have nothing to fear, even though pursued by a hundred thousand foes.

On the 12th of July, the Taiko's illness became worse and all hope of his recovery was given up. In his last moments he opened his eyes and in earnest tones exclaimed:—"Let not the spirits of the hundred thousand troops I have sent to Korea become disembodied in a foreign land."

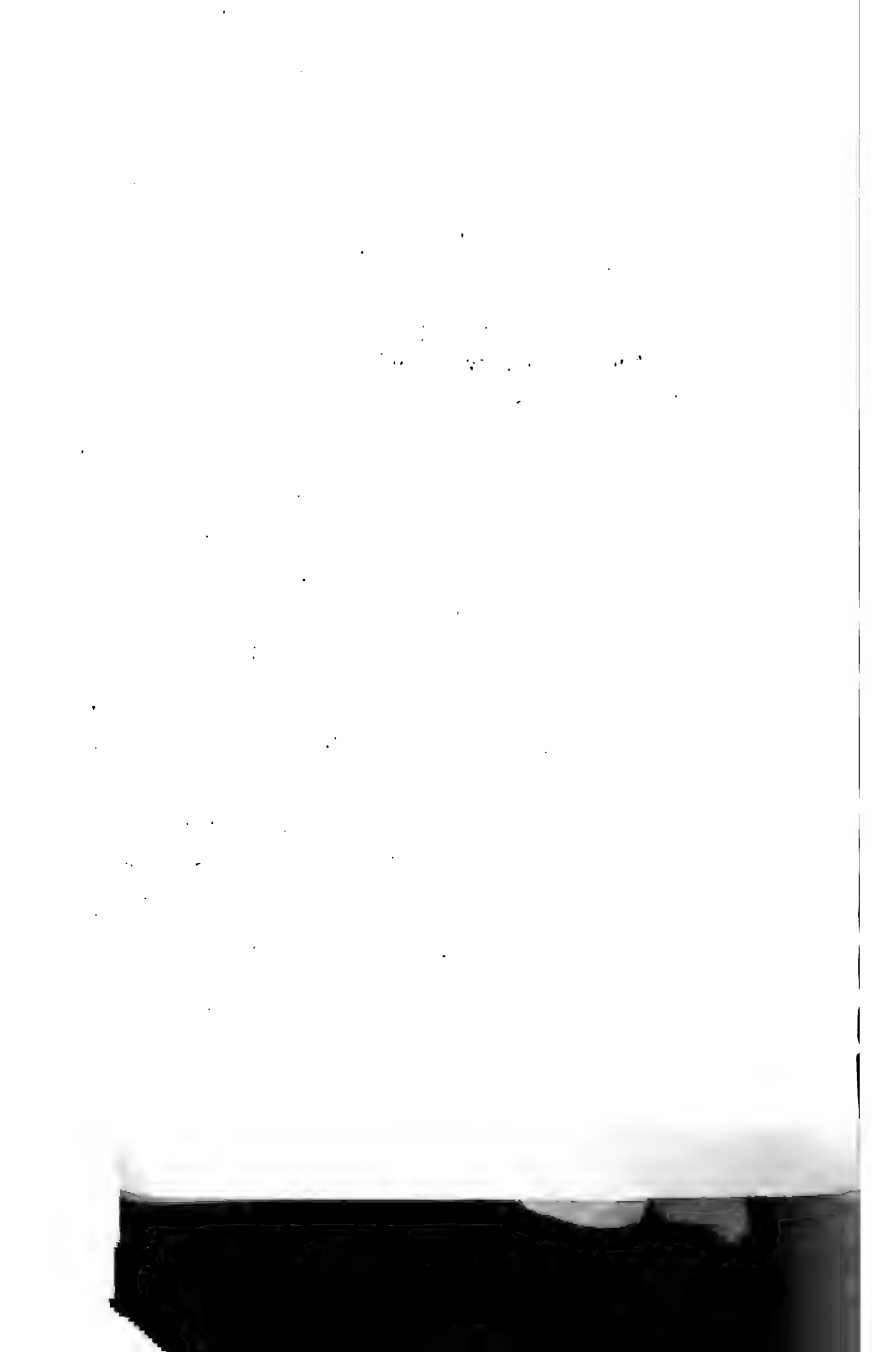
Before proceeding to shew how the power which

* This, of course refers, exclusively to political marriages, which the state had the power to control in Japan, as elsewhere.



of the greatest men do not guarantee the estimate which the world has formed of them. Men have a fame beyond that attached to their deeds. This proceeds from the latent power which impelled them to those deeds, but whose greatness far exceeds that attached to them all. "O Iole, how did you know that Hercules was a god"? "Because," answered Iole, "I was content the moment my eyes fell on him. When I beheld Theseus I desired that I might see him offer battle, or at least guide his horses in the chariot-race; but Hercules did not wait for a contest; he conquered whether he stood, walked, or sat, or whatever thing he did." If there is one thing that strikes us more than another in endeavouring to account for Hideyoshi's unparalleled success it is that a large part of his power was latent. His character so impressed or overawed the wisest of his rivals that they felt it would be madness to enter the lists against him. This power was felt by Hachisuka Masakatsu, when Hideyoshi was only a lad of thirteen, Masakatsu shewing his consciousness of inferiority by submitting quietly to the loss of a valuable sword*. This power overcame the resolution of the would-be assassin, Uejima Mondo, and turned him into a friend of the man he had intended

* *Vide supra*, p. 29, *et seq.*





nature to trust wholly to the awe that his personality inspired for the retention of the vast power he had acquired, and hence, as has been already pointed out, he rewarded those who had subjected themselves to him with large grants of land,* and on one or two occasions with money also, thus appealing to their interest as well as to their fear.

Our account of Hideyoshi's character would be incomplete were we to omit to mention the fact that his military ambition was frequently gratified at the expense of justice to the lower orders. Just as Napoleon's extensive conquests involved the misery of the French peasantry, so in Japan there perhaps never was a time when the lot of the farmer and the artisan was harder than it was under the Taikō's rule. Hideyoshi resembled Napoleon in the unscrupulousness which he shewed when some great plan had to be carried out. No thought of the hardship that the traversing of the Alps in winter would involve deterred the French hero from attempting a feat that he knew would, if accomplished, add immensely to his fame. So Hideyoshi, when his mind was set on performing some great exploit, never stopped to ask what it would cost and whether it was worth the price to be paid for it. His

* *Vide supra*, p. 353, 4.

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may mention the erection of the great Buddhist idol at Nara. Hideyoshi was no believer in Buddhism; and hence his large expenditure for this object had no religious motive to palliate it. The erection of the idol was undertaken as a mere pastime. It was the project of a mind to which the conception and the carrying out of giant schemes was a second nature: its chief object was to create astonishment. It was true that, as he boasted, Hideyoshi did in five years what it took another twenty years to accomplish; but the question is what did this increased speed involve? It involved the ruin, the reduction to the most abject poverty of hundreds and thousands of those who were engaged on the work. One would think that the *Taikō* had had abundant opportunity for displaying his Herculean powers in the number of lawful undertakings in which he had been engaged without resorting to such childish methods as this. But the greatest geniuses have their weak points, and this love of being the author of prodigies was one of Hideyoshi's most prominent defects.

Then again, it is recorded that on two separate occasions he distributed large sums of money among his generals. On the first occasion the sum disbursed is said to have amounted to 30,000 pieces of silver, that on the second (the 17th year of

Tenshō, A. D. 1589) to no less than 365,000 *ryō* and the same amount in silver. It is in the *Seiki* that these large sums were from the lower orders, and it is maintained that their wholesale distribution among Hideyoshi's was a piece of injustice that would not be in modern times.

It seems then that Hideyoshi had all the as well as all the virtues possessed by great men. In the accomplishment of feats which others found impossible, he was not scrupulous about the lawfulness of the means employed. Such men are apt to think that they are a law to themselves; they can do pretty much as they please in which has been made to move or stand in obedience to their command.

We have several times compared the great Napoleon I; but in many respects he was far inferior to the great French hero. It is recorded of Napoleon that he was utterly destitute of generous sentiments; that he would steal, slander, assassinate, drown his son, as his interest dictated; that he said "Friendship is but a name, I love nobody;" that his sole aim was to dazzle and astonish; his one ambition was a reputation of having made a great noise. His reputation is a great noise: the more there is

the further it is heard. Laws, institutions, monuments, nations, all fall; but the noise continues in after ages." Thus spake and thus thought the French monarch. Hideyoshi, on the other hand, was a general whose life was full of noble acts. Some of these reach a degree of moral heroism that is very rare.

What could be more generous than his treatment of Osawa Jirozaemon?* what more admirable than the way in which he refused to wound the feelings of the Satsuma chief by insisting on his taking part in the war against his brother?† What could be rarer than the moderation which he shewed before the walls of Kagoshima, when the capture and destruction of the citadel would have cost him little effort? What could be more striking than the way in which his better feelings gained a moral victory over angry passions on the occasion referred to in Appendix C of this work? That he was not a mere brilliant adventurer, or a kind of Scamp Jupiter, as somebody has called Napoleon I, that he was endowed with moral traits of a very high order, that on the whole he had the welfare of his country at heart—this we trust has been made abundantly clear in the imperfect sketch we have given of his career. A man

* *Vide supra*, p. 172, *et seq.*

† " " " 334. " "

who was utterly regardless of consequences, whose mind was centred on his own fame, would never have shewn such anxiety on his dying bed for the lives of troops which he had rashly exposed to danger on foreign shores. Some of Hideyoshi's acts undoubtedly strike us as cruel and tyrannical, judged even by the standard of the days in which he lived. But we have often found by inquiry that many of these proceeded from good motives. Such was the persecution of the Christians, for instance. It had the country's permanent welfare as its main object. It is affirmed on good authority that this persecution was caused by an indiscreet remark made by a Portuguese priest when in conversation with the *Taikō*. When asked by Hideyoshi how his countrymen obtained the numerous colonies they held, the priest is said to have replied, "We first send missionaries to a country and then merchants; and when the natives of this country offer any insult to our flag, we have often been obliged to take the country and govern it ourselves." Hideyoshi immediately jumped at the natural conclusion that such was the course contemplated by the Portuguese Government in reference to Japan, and hence the persecution.





CHAPTER V.

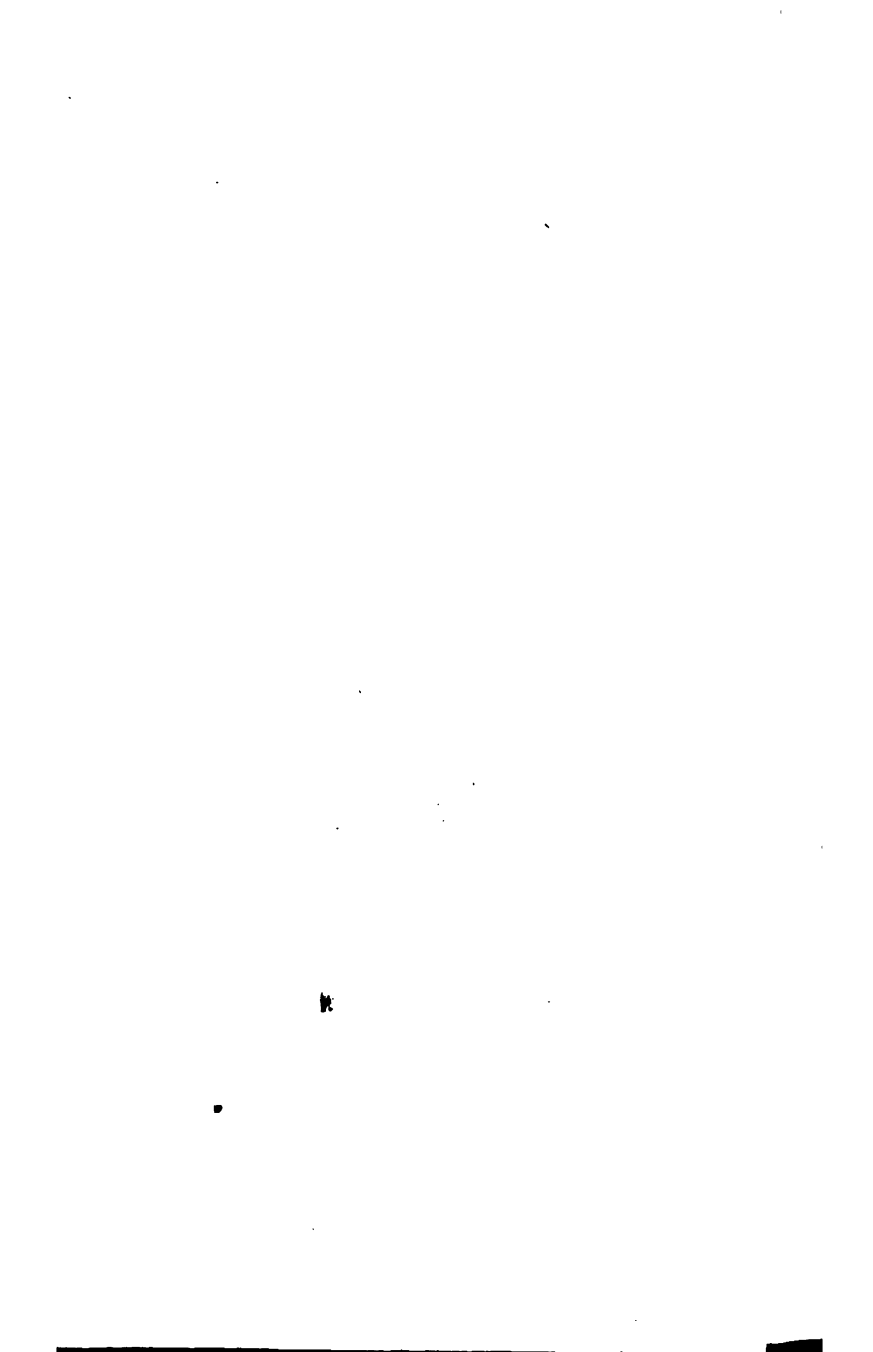


WE will now proceed to trace the steps by which the power acquired by Hideyoshi passed over to Ieyasu. For without some account of what happened immediately after the *Taikhō's* death it is impossible to obtain a clear idea of the exact position he occupies in Japanese history.

It will be remembered that the arrangements made while Hideyoshi was alive placed the chief power in the hands of a regency consisting of five members,* and that under these there were three middlemen (*Chūro*), and 5 *Bugyō*. Ieyasu, however, was undoubtedly President of the Council and bore the title of Naidaijin. Among the *bugyō* Mitsunari and Nagamori were enemies to Ieyasu. They put their heads together and came to the conclusion that for the success of their cause it was necessary to create discord between Ieyasu and Mayeda Toshi-ie, feeling confident that if these two powerful barons remained friendly and united their forces, they would prove irresistible. The plan

* *Vide supra*, p. 378, *et seq.*





there had been no actual quarrel between them, shortly after this, Ieyasu deemed it his duty to accompany Hideyori when, under the guardianship of Toshi-ie, he was conveyed from Fushimi to the castle of Ōsaka, which latter fortress was, it will be remembered, Hideyoshi's *honjō*, or head-castle.

Mitsunari next proceeded to prejudice Asano Nagamasa against Ieyasu. Nagamasa spread the report that Ieyasu had intentions of becoming supreme ruler. This raised the jealousy of the great barons and prepared their minds for subsequent disclosures.

It will be remembered that among the things forbidden by Hideyoshi on his death-bed was the secret contraction of political marriages. This injunction was not followed by Ieyasu. In order to strengthen his position he sanctioned if, indeed, he did not instigate, the celebration of three important marriages. The daughter of Date Masamune became the wife of Kazusanosuke Tadateru; Fukushima Masanori married the daughter of Matsudaira Yasumoto; and the daughter of Ogasawara Hidemasa was given to Hachisuka Muneshige. These marriages were all political, and their contraction being in direct violation of Hideyoshi's commands, the *Tairō* and the *Bugyō* no sooner heard of them than they went to Ieyasu in a body and proposed that he should

THE LIFE OF TOYOTOMI HIDEYOSHI.

retire from the Government, since he had pr
himself disloyal to the house of Toyotomi.

Ieyasu retired; and this was the signal for a g
ral' commotion. The excitment in Kyōto was g
and it was anticipated that hostilities might b
out at any time. But Ieyasu was far too caut
to precipitate matters. By means of Honda M
nobu he succeeded in winning over Asano Nagan
to his side. Nagamasa became fully aware
he had been the dupe of Mitsunari, and subseque
was on his guard against him.

In the meanwhile Hosokawa Tadaoki, who
too keen a man not to discover Mitsunari's desi
took steps to enlighten Toshi-ie in reference to
and induced the latter to pay Ieyasu a visit. 1
removed the estrangement between the two bar
It was proposed that Ieyasu should pay his respo
to Hideyori at Ōsaka. Ieyasu's chief retainers k
that Mitsunari was watching for an opportunity
assassinate their master, and they therefore attemp
to dissuade him from undertaking the journey
Ōsaka. But Ieyasu was bent on going. By rid
in a lady's palanquin he succeeded in eluding
malicious intentions of his foes. Mitsunari consul
with several of his fellow-*bugyō* as to how t
could waylay Ieyasu on his way back to Fushin





but through the counter-plots of Mayeda Gen-i Mitsunari's plans were all frustrated.

Learning that Toshi-ie's policy was the result of Tadaoki's influence over him, Mitsunari next sent proposals to Tadaoki, promising him large rewards if he would assist him against Ieyasu. Tadaoki consulted with Ieyasu's retainers as to what answer should be given to this proposal, and they agreed in advising him to feign alliance with Mitsunari for the sake of discovering precisely what his designs were and the method he proposed adopting in order to realise them. This course Tadaoki followed, and thus discovered that Mitsunari purposed making a sudden night attack on Ieyasu. It seems that the latter was at that time occupying an ordinary *yashiki* situated on low ground in the town of Fushimi, and that the surrounding highlands were all covered with houses belonging to Mitsunari's party. Hence nothing was wanting to insure the success of his plot but prompt action. But Tadaoki easily dissuaded him from attempting this exploit by proposing another. The following morning Tadaoki warned Ieyasu of the danger to which he was exposed, and he immediately took up his quarters in a fortress inside the castle walls of Fushimi.*

* It seems that the castle had not been put into repair after the earthquake of 1596.

Mitsunari and his fellow-*bugyō* having heard that their designs on Ieyasu's life had been made public, and fearing the consequences, assumed the garb of priests and kneeling before Ieyasu as he crossed Bungo-bashi, one day, craved his pardon. Ieyasu, who was by no means a bloodthirsty or revengeful ruler, pardoned them. Among his followers, however, there were seven men known as the 7 generals, who loathed Mitsunari from their inmost souls and who, despite the course their master had taken, determined to kill him whenever an opportunity occurred.

Mitsunari took refuge in Toshi-ie's house and was there when the latter died.

From thence he moved to Ukita's house when he was guarded by the troops of his allies. But the rage of the 7 generals was so great that it was deemed advisable that Mitsunari should place himself under the immediate protection of Ieyasu himself. So, in a woman's attire, he fled at night to Ieyasu's house and implored his aid.

The leniency with which Ieyasu treated Mitsunari is perfectly astonishing. He actually sanctioned, some say proposed, that he should return to his native province of Ōmi. Perhaps Ieyasu perceived that nothing but a great battle would settle the differences

that existed between him and the allies of Mitsunari. However this was, no sooner was it reported at Ōsaka that Mitsunari was going to Ōmi than his five great allies, Mori, Uesugi, Ukita, Shimazu and Satake decided to take arms against Ieyasu. The plan agreed to was that Uesugi should first raise the standard of rebellion, and that when Ieyasu marched eastward to take the field against him that the allies should close in on his rear and take possession of the capital. Thus Ieyasu was to be hemmed in between two armies and was to fall an easy prey to his foes.

The way in which hostilities commenced was as follows. Hearing that Uesugi was disaffected, Ieyasu despatched a messenger to command him to come to the capital and pay his respects to the Emperor. Kagekatsu demurred at receiving orders from Ieyasu, maintaining that their rank was equal and that the Tokugawa chief had no right to assume superiority over him.

This enraged Ieyasu and led to his mustering an army to attack Kagekatsu. It is said that this army numbered 55,000 men. It left Fushimi in May (A. D. 1600) and reached Edo in July. Ieyasu anticipated that his absence from the capital would be taken advantage of by his foes, and so Katō

Kiyomasa, Kuroda Yoshitaka, Tori-i Mototada and others were set to watch the movements of these enemies.

Ieyasu had reached Oyama Shimotsuke when the news that the castle of Fushimi was besieged on all sides reached him. He immediately turned around and hastened back to Ōsaka, taking the precaution of securing the allegiance of the more important barons and governors of castles on the road.

The castle of Fushimi fell into Mitsunari's hands. Skirmishing on all sides commenced. Ukita Hideie was made the commander-in-chief of Mitsunari's army. Ieyasu issued commands to all his subjects and allies, and detachments of troops from all quarters hastened to the field of battle. Mitsunari's army is said to have numbered 128,000 men while that of Ieyasu did not exceed 75,000. Ieyasu, on his arrival from the north, first encamped at Akasaka. He then proceeded to Kengiō: from thence, crossing a branch of the Kisogawa, he made his way to Tori-i. His arrival at Sekigahara was the signal for the commencement of hostilities.

One of those autumn fogs so well known to residents of Japan hung over the battlefield on the first of October, the day of the contest that was to decide the fate of the empire of the Rising Sun for two

centuries and a half. At about eight o'clock the fog lifted and revealed the two armies eyeing each other like two tigers about to engage in mortal combat.

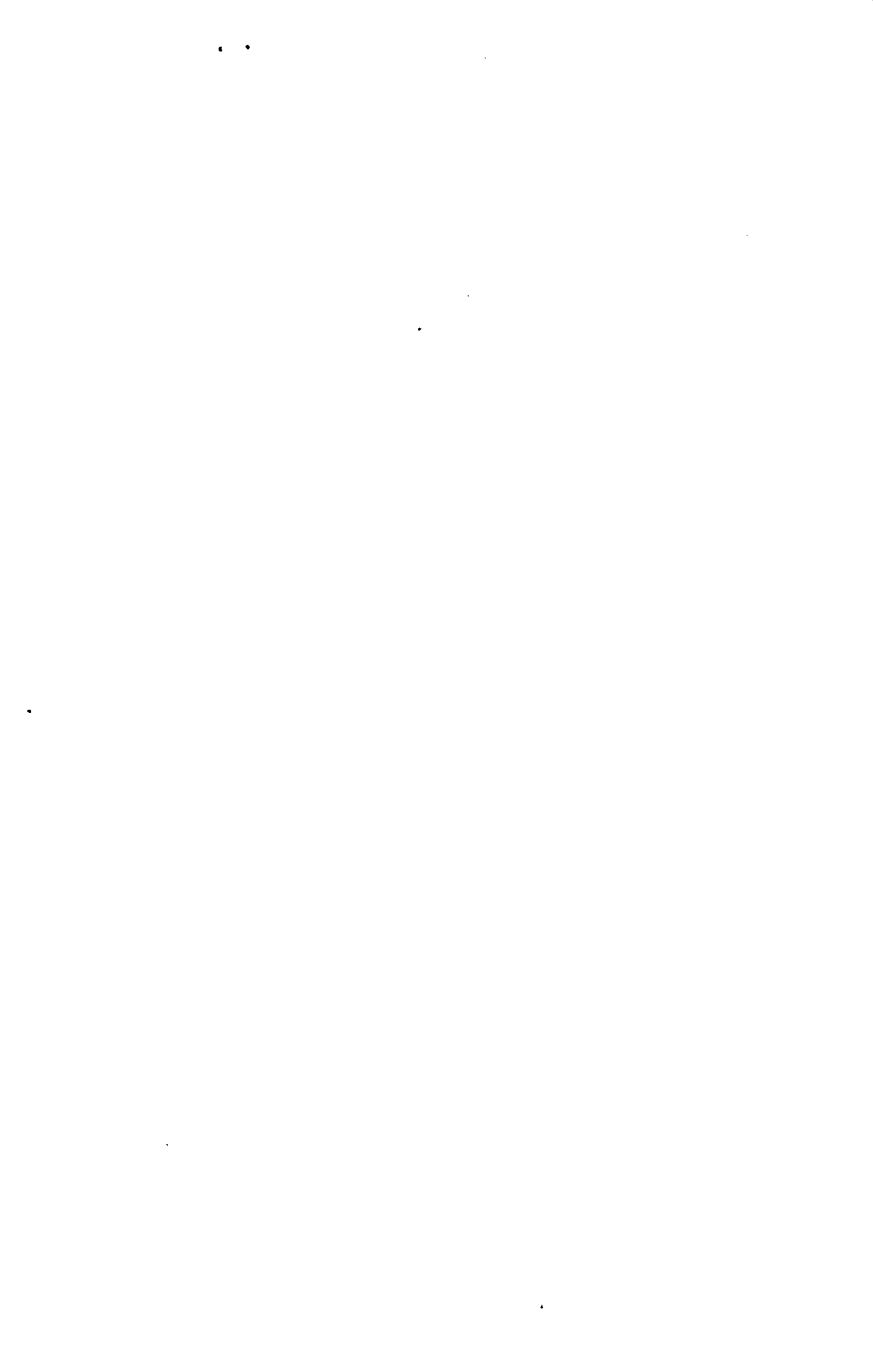
The battle opened by a cannonade accompanied by the discharge of all sorts of missiles; but the use of firearms was not sufficiently general to allow of the issue being decided by their means. The fighting conformed to ancient usage—the sword and the spear decided the day. Though Mitsunari's army was much the larger, it lacked union. Mitsunari was not the kind of man to inspire confidence among his troops and many of his generals went into battle with serious misgivings as to his ability to cope with such a trained strategist as Ieyasu. The latter had under his command not only the flower of his own army, but the veteran warriors and brave generals who had served under Hideyoshi for over thirty years.

The hatred with which Kiyomasa, Fukushima, and their fellow-generals felt for Mitsunari was intense, and hence they fought like tigers. Then, again Mitsunari was deceived by promises of allegiance from several barons whose hearts were with Ieyasu, and who after the battle commenced turned against him. Such contingencies no amount of foresight could

prevent, but they helped to decide the day. For about four hours the battle raged without either side obtaining any marked advantage over the other, but at noon the arrival of reinforcements added new impetus to Ieyasu's army, and a charge all along the line carried everything before it. Mitsunari's men broke up in confusion, and there followed the most dreadful carnage that Japan has ever witnessed.

It is said that some 40,000 of the enemy were slain. These numbers are exaggerated, no doubt, but we are inclined to think that the exaggeration is not so great as is sometimes imagined. Considering the size of Ieyasu's army, the way in which the defeated troops were hemmed in on all sides, and the deadly enmity with which the contending parties regarded each other, there seems hardly any limit to the number that might be killed. No such battle as this had ever taken place in Japan, and it is most unlikely that any contest of the same dimensions will occur again.

Ieyasu was mindful of the old Japanese proverb, "After victory tighten the strings of your helmet." For with great promptness he captured the castles of Hakone and Fushimi and took possession of Kyōto and Ōsaka. Konishi, Mitsunari, and the priest





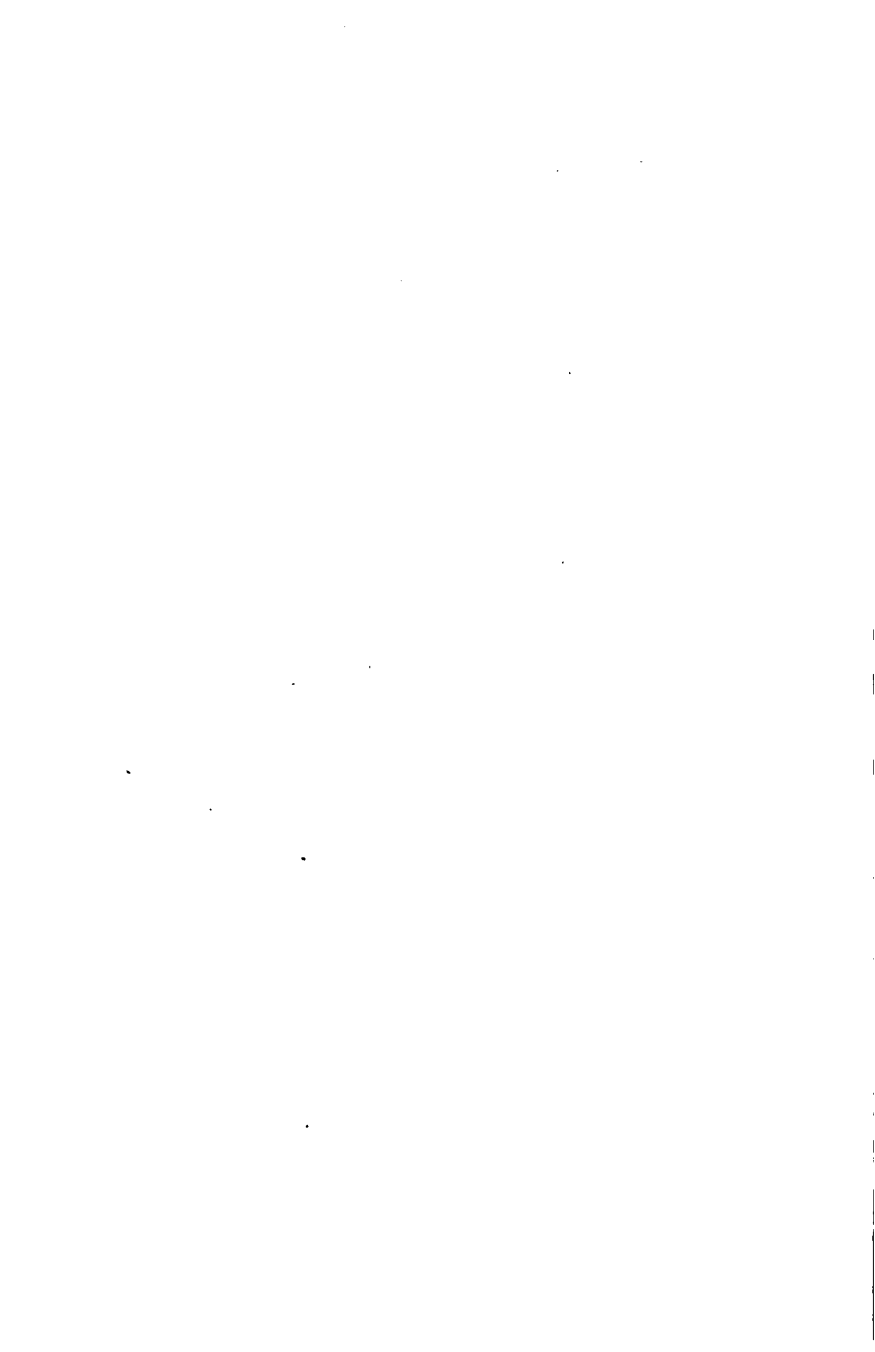
Ankokuji Eki* were executed at Kyōto. The great barons who had supported Mitsunari all submitted to the hero of Sekigahara and all bore meekly the curtailment of their estates and their power which followed their defeat. Against the house of Toyotomi Ieyasu bore no ill-feeling. Confident that the sole representative of that house, Hideyori, could never become a formidable rival, he was specially anxious to conciliate him in every way possible. He bestowed his daughter on him and made other efforts to cement the friendship of the two houses. But all in vain. Hideyori, acting on the advice of Yodogimi and others, gave but a cold response to these acts of kindness. Estrangement led to war, which ended in the death of Hideyori a few years after the great battle which crushed his chief supporters.

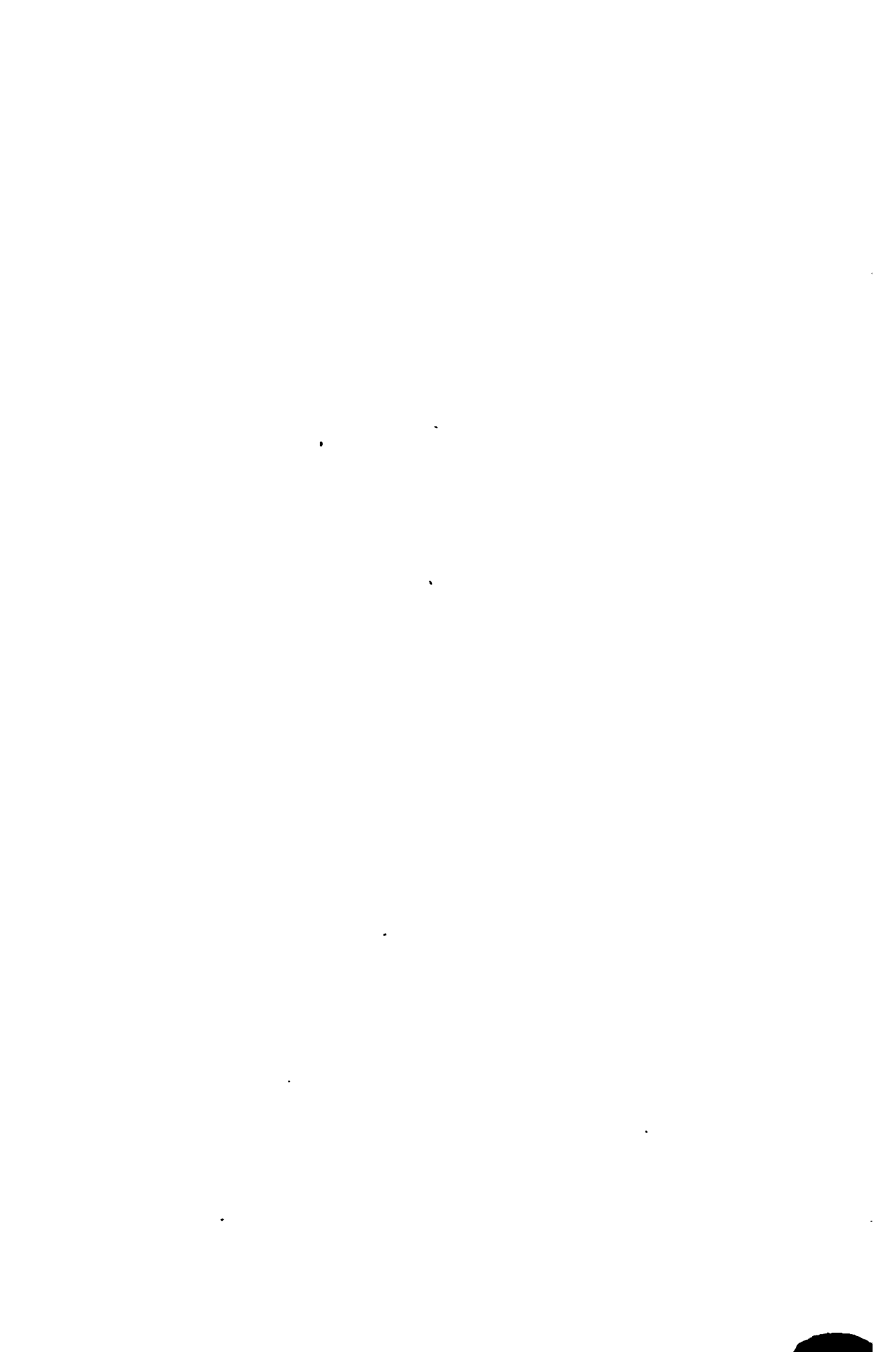
The genius of Ieyasu differed essentially from that of Hideyoshi. The Tokugawa Shōgun's talent lay in consolidating the power which had been acquired by his predecessor. In the short space of fifteen years he elaborated a system of government that insured the peace of the empire for more than two centuries and a half. We have no time to discuss his policy here. Its despotic aspects were very marked. Its draw-

* This priest had assisted Mitsunari considerably by penning plausible letters and notifications.

backs in other ways by no means few. Nevertheless, there is no one but would admit that the Tokugawa regime was infinitely preferable to the disturbed state of the country that preceded it. The majority of thoughtful Japanese are of opinion that it was a happy contingency that on the death of the *Taikō* a man should be found fully equal to the task of perpetuating the allegiance to a central Government which he had enforced.

The development of the moral faculties of the Tokugawa Shōgun was much more advanced than that of his predecessor. Judging by the numerous sayings that he has left behind him and by the universal esteem which his virtue won from his contemporaries, we should say that the life of Ieyasu would well repay a thorough study. Sanyō's short summary of his character is worth producing here: "Ieyasu was a man who with a gentle and candid disposition had a great purpose in life. He used soldiers with the wisdom of a god. He was fond of learning and specially anxious to become acquainted with the principles of government. He loved his fellow-men and made good use of the advice they gave him. In arranging state affairs he took into consideration not only what was required in his own time, but what would suit the generations that were to succeed him. His





allegiance, to the Emperor was all that could be desired. He regarded the preservation of the empire in a prosperous condition as something for which he was personally responsible. He was economical and never indulged in display of any kind. He held farmers and peasants in high esteem and was intimately acquainted with their affairs. His hunting excursions were taken partly for recreation, but partly for the purpose of acquainting himself with the actual condition of the peasantry and the ground which they cultivated. In governing, his great object was not to crush, but encourage, the spirit of energy and independence of thought of those beneath him. He made it easy for men of inferior rank to speak their minds whenever they pleased. He discountenanced all flattery, trimming, and plausibility of speech and manner. It is recorded that when still young someone in Ōmi sent him a shrike, known as 'the hundred-tongued bird.' He refused to accept it remarking:—"I have heard it said that persons who expect to become leaders of men should avoid plausible things, and this hundred-tongued bird is certainly one of them!"

It is recorded that to his illustrious grandson, Iemitsu, Ieyasu remarked just before his death, "*The secret of government, let me tell you, is in kindly feeling.*"

In bidding farewell to the man whose eventful life has engaged our attention so long, we are conscious of no feeling of regret that the country which he subdued was not governed by his son. That genius should be heir to genius—that the great general should make way for the great statesman is only right and proper. That Ieyasu was the only man qualified to succeed him no one knew better than Hideyoshi himself. The brilliancy of the *Taikō's* genius was in no way eclipsed by that of his successor. The two planets moved in different orbits.

The tale of Hideyoshi's life is one of the most wonderful records of the triumph of genius over the most formidable obstacles that Japanese history contains. The story of the poor friendless lad rising to be the first lord of the land, has furnished a stimulus to healthy ambition and dogged perseverance in many an obscure corner of the land. Longer than his brilliant conquests will be remembered the indomitable spirit which sustained the great general through the whole of his eventful career. In courage, originality, fertility of resource, knowledge of human nature, generosity, and versatility of mind, Hideyoshi has among his countrymen few, if any, compeers and certainly no superiors.





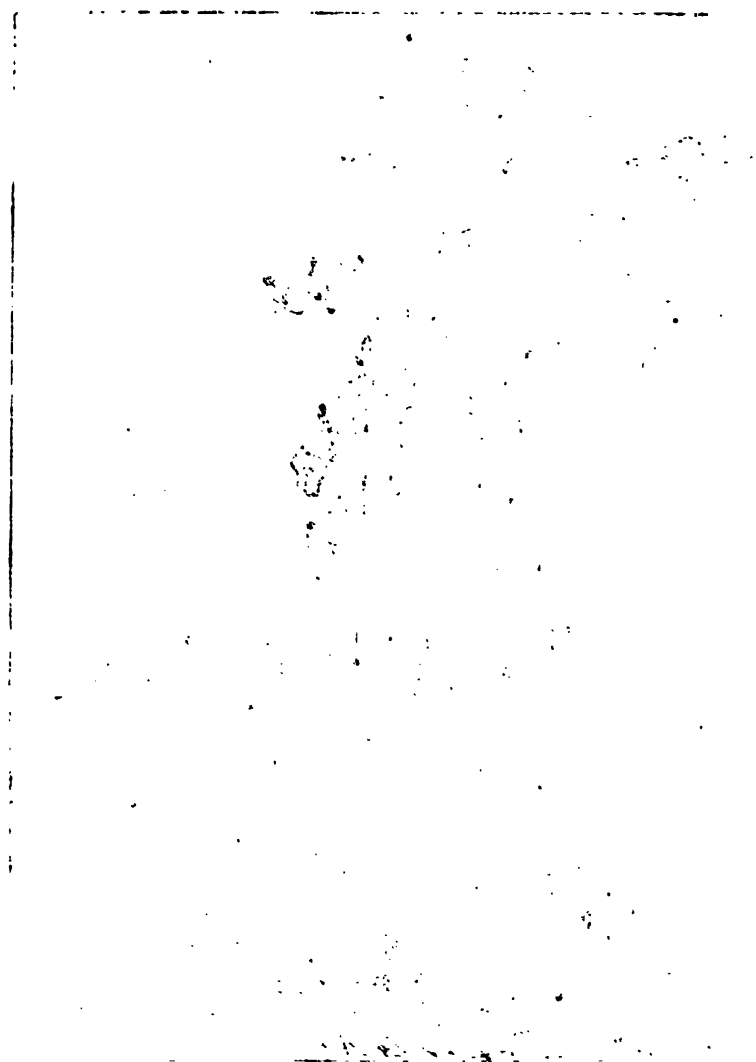




久信寓







APPENDIX.

A.

HIDEYOSHI'S LETTERS TO GODS.

I.

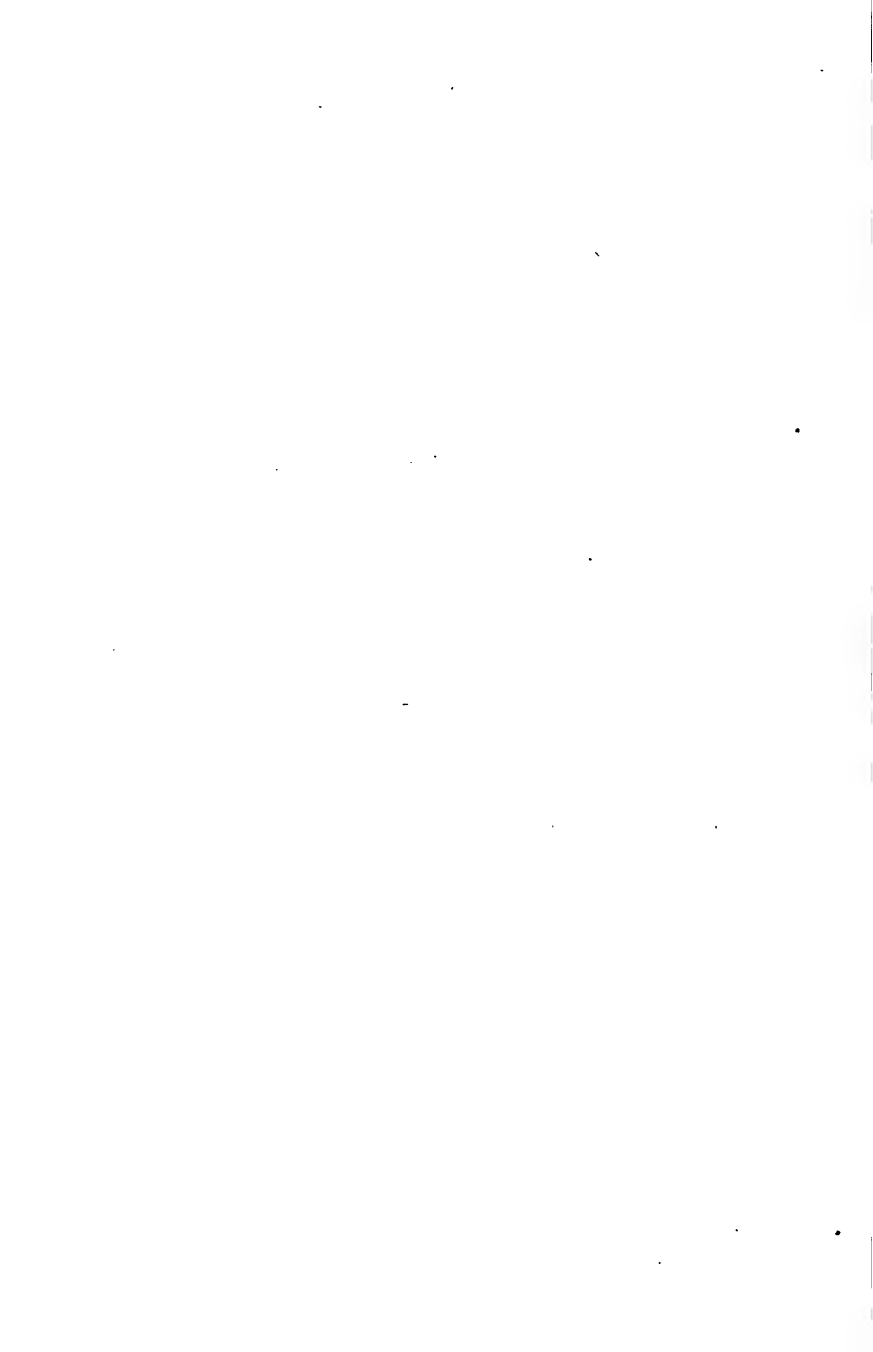
IN the eighteenth year of Tenshō, at the time of the Odawara war, Hideyoshi wished to send some horses to Odawara from Ōsaka. Some one told him that it would never do to send the ships by way of the Sea of Enshū, since this Sea was usually rough enough at that time of the year to make it dangerous for any ships to cross.

"If this be the case," replied Hideyoshi, "I will send a letter to the god of the sea, Ryūgū, instructing him to insure the safe passage of the ships."

Hideyoshi sat down and penned a letter to the god of the sea, in which he stated that, owing to Hōjō Ujimasa not submitting to his rule, he was going to attack him, and that, in connection with this attack, it was necessary to send some horses and implements of war by sea to Odawara, and that the god was to see that they reached that place in safety. This letter was addressed: "Mr. Ryūgū;" and thrown into the sea.

II.

On one occasion, it was reported to Hideyoshi that one of his servant's wives was bewitched by a fox. Whereupon he sent a letter to Inari, the god of foxes. This letter is still preserved in a Buddhist temple, at Nara, known





as the Tōdaiji. It was addressed to Inari of Higashiyama, Kyōto. It runs as follows:—

Kyōto, March 17th.

—“To Inari *Daimyōjin*

“My Lord,—I have the honour to inform you that one of the foxes under your jurisdiction has bewitched one of my servants, causing her and others a great deal of trouble. I have to request that you will make minute inquiries into the matter and endeavour to find out the reason of your subject misbehaving himself in this manner, and let me know the result.

“If it turns out that the fox has no adequate reason to give for his behaviour, you are to arrest and punish him at once. If you hesitate to take action in this matter, I shall issue orders for the destruction of every fox in the land.

“Any other particulars that you may wish to be informed of in reference to what has occurred, you can learn from the High Priest, Yoshida.

• “Apologizing for the imperfections of this letter,

“I have the honour to be,

“Your obedient servant,

“HIDEYOSHI TAIKŌ.”

B.

HIDEYOSHI CUTS DAIKOKU'S IMAGE IN TWO PIECES.

WHEN Hideyoshi was engaged in fighting against Mōri Terumoto, he heard of the death of Oda Nobunaga. This made it necessary for him to return at once to Kyōto. On his

way there, as he was crossing a small river, he saw an idol floating down the stream.

He took it out of the water, and asked his attendants whom it was intended to represent.

"Daikoku," they replied.

Taking the image and resting it against a saddle, he cut it in two pieces; and as he did it, remarked:—"I have heard that this Daikoku is called the Saviour of a Thousand. I am now going against all the numerous enemies of my late lord, and a god who can do no more than assist where a thousand people are concerned is of no use to me now, therefore I have cut him in two."

Hideyoshi's conduct on this occasion, as well as on the two occasions alluded to above, shows in what contempts he held the popular notions about the gods. His penning letters to them was perhaps done to satisfy the superstitious feelings of some of his followers, and to convince the men of his time that he was a man who feared neither demon nor god, and that he expected them to carry out his instructions as scrupulously as did the numerous barons whom he had subjugated.

C.

REASON AND EMOTION.

WHEN Toyotomi Hideyoshi was engaged in fighting against Hōjō Ujimasa, in Odawara, he ordered his followers to get up a theatrical performance for the amusement of the various lords who were taking part in the war.





Just as the entertainment was at its height, a *samurai* called Hanabusa Sukebei, who was in the temporary employ of Uesugi Kagekatsu, happened to pass the place where it was going on. He heard the music and the shouts of the audience. These sounds vexed him beyond measure; and with a loud voice he exclaimed:—"With such an enemy as he has to encounter, instead of planning some mode of attack, for our general to be frittering away his time in trivial amusements of this kind—I have no patience with such folly. And for all these barons to be here, in obedience to the call of such a frivolous general, looking at this tomfoolery,—well, what are things coming to?"

One of the guards near overheard these remarks, and immediately called out:—"Who are you that speak thus?"

Without the slightest fear, Sukebei replied:—"I am Hanabusa Sukebei, in the temporary employ of Uesugi Kagekatsu."

"What do you mean by speaking in this impolite way of the action of the Government?" inquired the guard. "Are you tipsy or are you mad? I must report your conduct to my superior officer."

"Since, in time of war," replied Sukebei, "it is the duty of generals to put a stop to all frivolities and to enforce strict attention to the business in hand, instead of asking whether I am tipsy or mad, it would be more relevant for you to ask whether the Commander of the forces is not so. And these barons that surround such a commander and quietly look on while he wastes his time in these frivolities—what a set of cowards they must be! Ugh! It goes through me to listen to such sounds in a war camp. I feel as if my whole soul were defiled by them." Thus saying, Sukebei spat on the ground in disgust, as men do when they have come into contact with some noxious thing, and hastily left the place.

The guard hardly had patience to listen till these remarks were concluded, so insolent did they seem to him. When Sukebei had left, he went at once to his superior officer, one Nazuka Masaie, and reported what had occurred.

When the theatrical entertainment was over, Masaie went to Hideyoshi and gave him an account of the conduct of Sukebei.

Hideyoshi was very angry, and sent off in post haste for Kagekatsu. On his arrival, Hideyoshi sprang up, and, in a great rage, said:—"Ah! Uesugi, a man in your service called Hanabusa Sukebei has used abusive language in speaking of me. You are to arrest him at once, and crucify him head downwards. If you do not obey this command, you and he shall be crucified together."

Thus saying, he stamped the ground in his fury.

"I have been here the whole morning looking at the theatrical performance," replied Kagekatsu, "and as yet I do not know anything of Sukebei's having acted impolitely to you. If you will allow me, I will go and make inquiries into the matter."

Thus saying, he took his departure; but before he had gone more than two or three hundred yards, a messenger from Hideyoshi summoned him back.

"Now," thought Kagekatsu, "I shall get into trouble as well as Sukebei, on account of something he has been saying against Hideyoshi."

When he returned he found Hideyoshi in a better temper. He turned to Kagekatsu and said:—"As Sukebei did not utter this impolite speech in my presence, but addressed it to one of my guards, instead of having him crucified you can cut off his head. And you had better give it out that he has suffered this punishment for his insolent speech. This will keep others from acting in the same way."

Kagekatsu bowed assent to the orders, and started off to put them into execution.

He had not gone far before he was again recalled. Kagekatsu wondered what was going to be said to him now. With bowed head, he knelt before Hideyoshi, and awaited his orders. Hideyoshi remained quite quiet, and seemed to be in deep thought. After a little while he remarked:—
“Sukebei is not in your regular employ. He is a *ronin* who has joined your forces temporarily; therefore if you were to cut off his head it would be acting in an unfair way to one who is not under your direct control. You had better tell him to disembowel himself. In that case he will be dying in a way that involves no reproach to the name of a *samurai*.”

Kagekatsu rose and left Hideyoshi's presence, but had hardly set out for his quarters when he was again informed that Hideyoshi had still something that he wished to say to him.

He returned; but remained at the remote corner of the room, at some distance from Hideyoshi, thinking that what the latter wished to say was probably only some trifling thing in connection with the carrying out of his order and that this would only involve a few minutes delay.

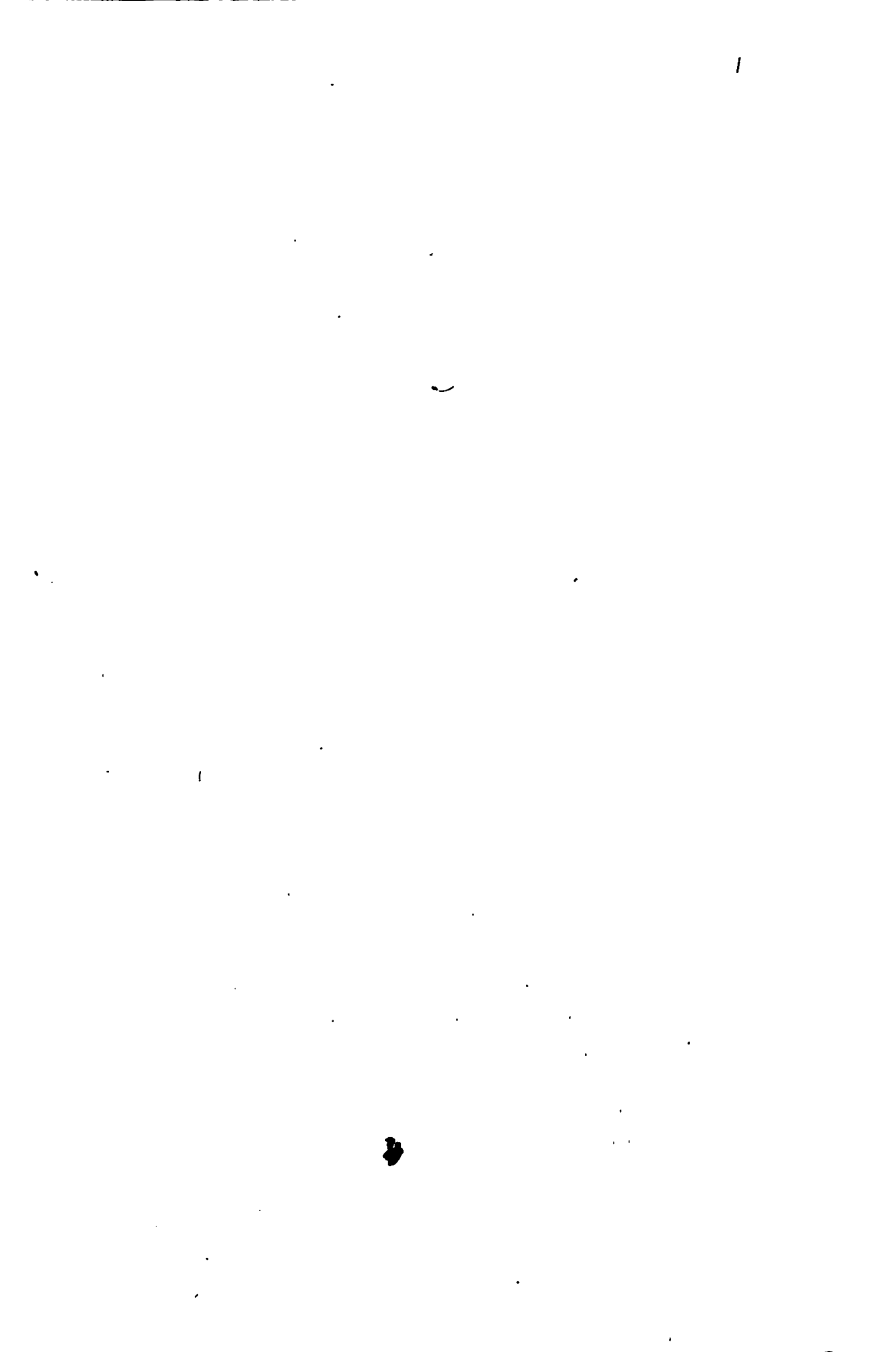
“Come nearer, come nearer!” exclaimed Hideyoshi, and commenced:—“After thinking over what has occurred, I have come to the conclusion that Sukebei uttered nothing but the truth, looked at from his point of view. My holding these theatricals in time of war, has not proceeded from mere love of amusement on my part. It was done in order to show Hōjō that we felt ourselves to be strong, and looked upon fighting against such as he as mere child's play. It was a stratagem of mine, designed to dishearten the foe. But Sukebei was

not aware of all this. He knows that one of the precepts of the warrior is 'not to be afraid of a great enemy and never to despise a little one.' And it did not seem to him that my conduct was in accordance with this precept. And, while the hundreds of lords and honourable men that attended these theatricals never asked a question in reference to them, never ventured to doubt their advisability, that a man occupying a subordinate position like Sukebei should come and spit at the camp where they were being held and inquire whether the commander of the troops was drunk or mad that he allowed such frivolities, is sufficient to show that he is a soldier of no ordinary courage.

"About three hundred years ago, when Aoto Fujitsuna was still a farmer, one day he led an ox to Kamakura. Just at that time, Hōjō Tokiyori had assembled a large number of priests. These he was engaged in feasting when Fujitsuna arrived. Fujitsuna, when he saw what was taking place, laughing scornfully, said:—'What a foolish Government is ours! Instead of assisting people that need assistance, here is Tokiyori giving away food to priests, who, of all other people in the world, least need it.' Here he abused the Government in the strongest language that he could find and in a voice that all around could hear. That was, as you know, the making of Fujitsuna. Tokiyori, struck by the discernment, courage, and honesty which the farmer displayed on this occasion, took him into his employ, and so gradually Fujitsuna rose to power, and the whole country was benefited by his rule.

"This Hanabusa Sukebei has slandered me; but in doing it, has shown that he is a soldier of sufficient independence of character to speak his mind even about an officer occupying the rank that I do. He is therefore the same kind of man as





Fujitsuna; and it being so, far be it from me to punish him for what he has done. You had better take him into your regular employ and make a general of him."

Hideyoshi's mood had changed. Kagekatsu and other barons in attendance on him were much struck by the prudence, forbearance, and large-heartedness that their lord showed on this occasion.

Kagekatsu did as Hideyoshi bade him: he made a general of Sukebei; and in the war that followed this event Sukebei was most successful. Some years after, having had a disagreement with one of Kagekatsu's retainers, Naoie Kanetsugu, Sukebei became a follower of Ieyasu; and his name was handed down to posterity as one of the illustrious men of those days.

D.

HIDEYOSHI CAUGHT IN HIS OWN TRAP.

WHEN Hideyoshi had finished building his palace in Fushimi, and was about to move into it, he invited a large number of distinguished guests to a feast given in honour of the occasion.

Among the orders issued at that time, one was to the effect that none of the guests were to utter the word "fire" in the course of conversation during the feast. Those who received this order, before publishing it to the lords who were expected to attend the feast, wished to know what the penalty would be in case of transgression.

Hideyoshi, smiling, said :—"Yes, to be sure, that is reasonable enough. Well, then, the punishment shall be in the form of a fine, at the rate of three *ryō* for every hundred *koku* of the offender's income."

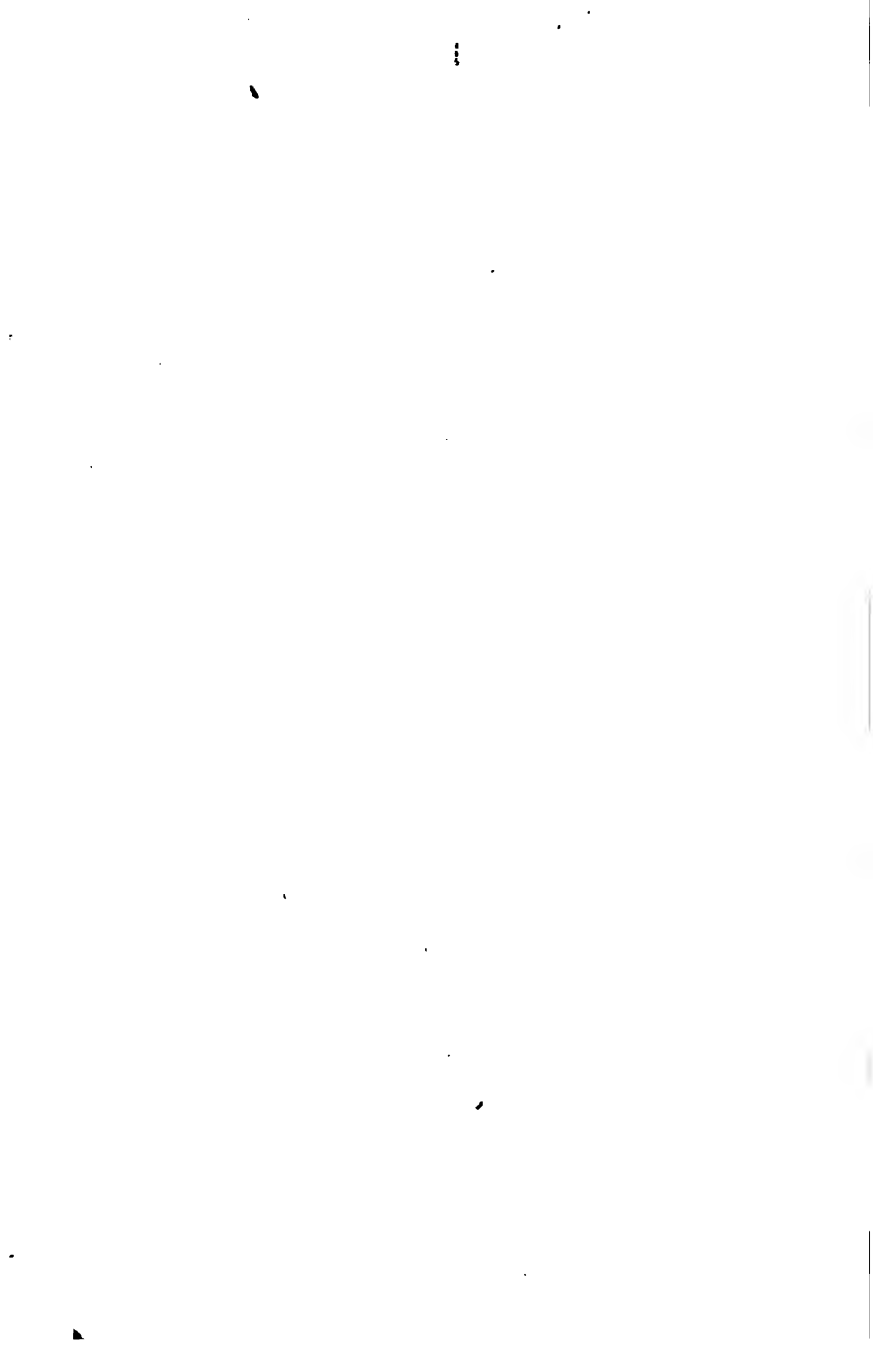
When this was published to the various barons, it created great astonishment. They said :—"Here is a pretty business ! Why, how careful we shall have to be ! Three *ryō* for a hundred *koku* will be thirty for a thousand *koku*, and three hundred for ten thousand, and three thousand for one hundred thousand *koku*. What a fine ! It will never do to be off one's guard even for a minute."

Some laughed, but some looked very much concerned.

It was customary in those days for an officer, who occupied the post of *Metsuke*, and whose duty it was to look out for anything that went wrong, to be present at such feasts. On this occasion the *Metsuke* said to himself :—"To-day is a day in which I must have sharp eyes and sharp ears in every place. I must take care that nothing escapes me."

Every one was most cautious that day, and the word "fire" was not allowed to proceed from the lips of even the poorest of the assembly. So, smiling at this result, when it was evening, after congratulating the host, the barons returned to their homes.

At night, Hideyoshi invited a few of his more intimate friends to a special entertainment ; who commenced to drink wine freely together. Among them was Sorori Shinzaemon, a special favourite of Hideyoshi. Shinzaemon was extremely fond of fun ; in fact, he was one of the greatest wits of his age. On this occasion he thought to himself :—"What fun it would be to lay a trap for Hideyoshi and make him utter the word which he has forbidden others to use."





So, as he and Hideyoshi were conversing freely together, Shinzaemon suddenly said :—"The other day I was invited to a *Cha-no-yu* party ; and I noticed that the guests made use of some very rare utensils."

"There is hardly a rare thing in the tea-cup or tea-pot line produced in China or Japan a specimen of which I do not possess," replied Hideyoshi. "There are of course rare articles treasured up as heir-looms in different houses, but most of these I have seen somewhere. To what kind of things do you refer, therefore, when you speak of having seen such very rare things?"

"I dare say," rejoined Shinzaemon, "you have seen all the ordinary tea-drinking utensils made in China or Japan, but lately, I hear that tea-kettles made of wood have come into fashion ; you have not seen these surely."

"But such kettles, of course," replied Hideyoshi, "can never be placed on the fire !"

No sooner was the word "*fire*" out of his mouth than Shinzaemon, with great glee, said :—"There you are ! You have transgressed the rule which you yourself made ! And as these castle grounds of Fushimi are valued at one hundred thousand *koku*, you must pay a fine of three thousand *ryō*."

Hideyoshi, laughing, said :—"I have been caught in a trap. We had better change the rule."

Shinzaemon would not hear of this. "In such things as these," said he, "your irrationality appears." Then, quoting other instances of Hideyoshi's unreasonable transactions, Shinzaemon reproved him for acting as he did, and added :—"It was foolish of you to make such a rule, and I am glad that you have been the first to break it."

Here Hosokawa Yūsai interposed :—"Allow me to adjust matters. As you, Hideyoshi, made the rule and fixed the

punishment for transgressing it, you should not break the rule yourself unless you are prepared to take the consequences." Then turning to Shinzaemon, he said:—"And *you*, too, are to blame for laying a trap for the *Taikō*. You are both in the wrong, then, and therefore you had better make a compromise of the matter." *You*, said he to Hideyoshi, "had better give what you please to Shinzaemon. And we will settle it in this way. I will compose the first half of a verse of poetry. If Shinzaemon is able to complete the verse, then, do you give him a good sum. And in that case, it will not be necessary to tell the assembled guests anything about what has happened."

The verse that Yūsai made was as follows:—

Kimi no hi to keshite hito ni wa iware maji ;

Shinzaemon instantaneously added:—

*Otamoto kin wo sorori chōdai.**

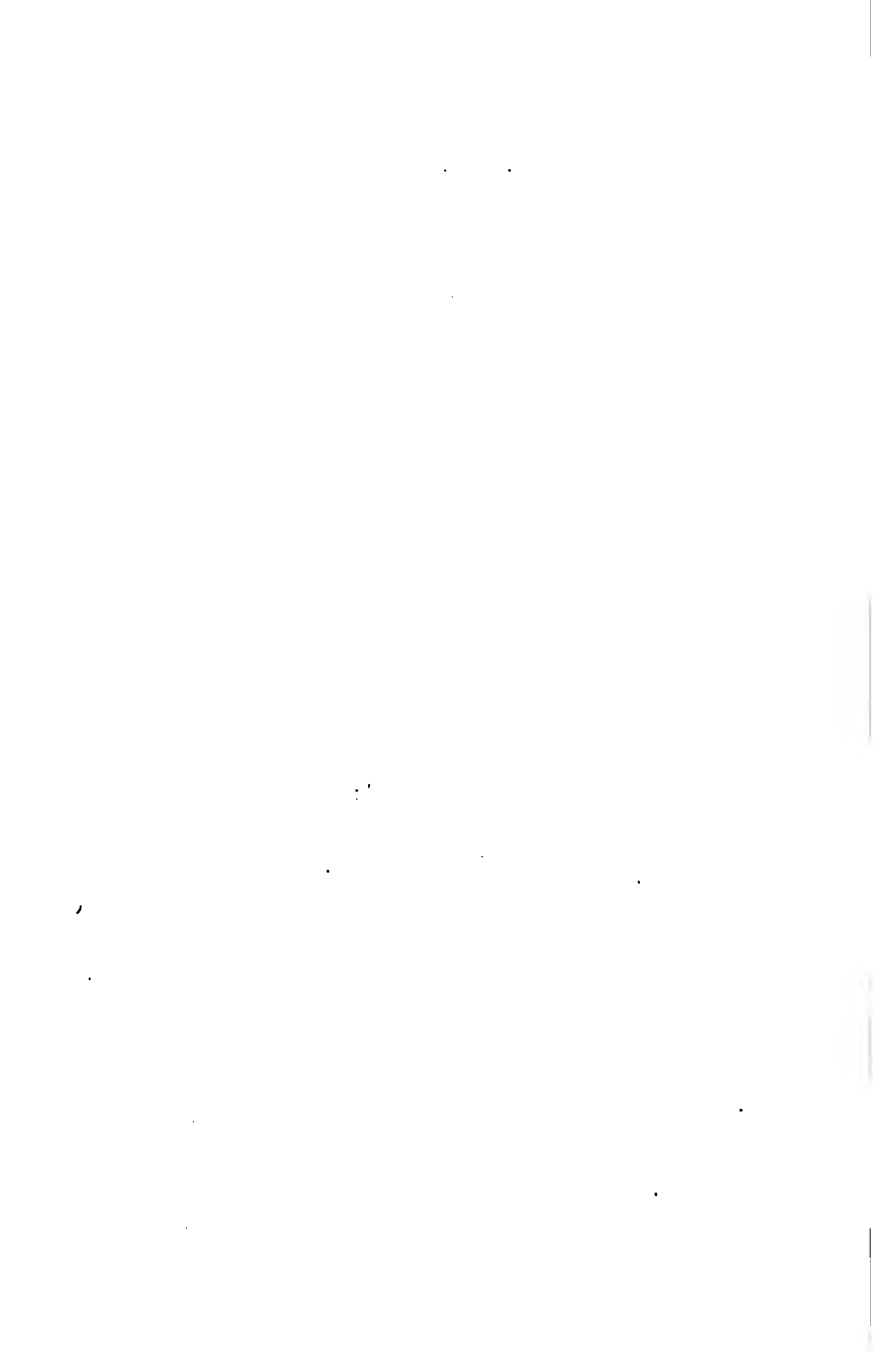
Hideyoshi was very much amused; and, taking a heap of money that was near him, he threw it at Shinzaemon, and, turning to his guests, said:—"I have been got over by this fellow Shinzaemon."

E.

ANOTHER OF SORORI'S REPROOFS.

AFTER Hideyoshi had become lord of the whole of Japan,

* It will be seen that the point of the stanza consists in the double meaning of *hi* being put for 火 and 非, and the double meaning of *sorori*, standing for the name of the recipient of the money, and at the same time indicating the quiet, unobserved way in which he proposed to receive it.





he still retained his love of wandering about alone, little heeding how much he endangered his life by so doing. His retainers constantly remonstrated with him about this, but he took no notice of them, so they thought they would get Sorori Shinzaemon to try what he could do in the matter.

Shinzaemon went into Hideyoshi's presence one day, and began to make a noise as though he were going to be sick.

"What is the matter with you?" asked Hideyoshi.

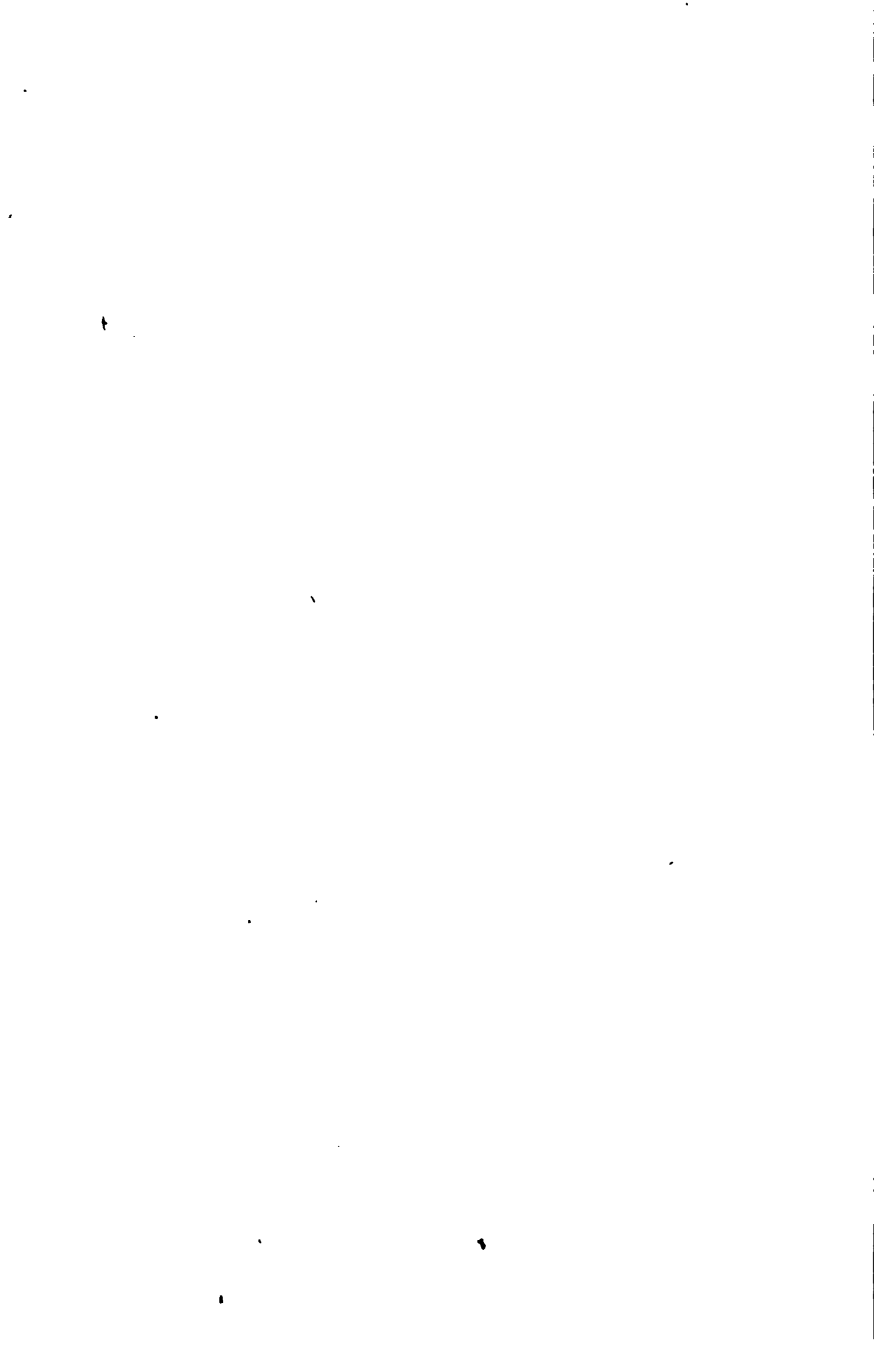
"I have eaten something that has disagreed with me," replied Shinzaemon, "I went up to Kitayama to-day, where I met a hobgoblin. He was some ten feet high, with great wings, a long nose, and two claws on each foot and hand. This is doubtless that Tengu of whom people speak. The hobgoblin seized hold of me, and was about to devour me; but I begged him to allow me to see him fly before he made an end of me. This he consented to do. He flew up in the air in a most wonderful way. After seeing this, I said:—'Really you fly magnificently. Now I have seen you fly as a big thing, before you kill me, I beg to be permitted to see you fly as a small thing. Can you make yourself small, I wonder.' Here Tengu, in order to please me, changed himself into a small winged insect, and pitched on my hand. I, seeing this, opened my mouth and devoured him. *This* it is that makes me feel sick now. When I came back I thought to myself:—'This Tengu is a being of enormous power and influence, but having consented to become as small as an ant, he has been devoured by an insignificant person like me.'"

"Good," remarked Hideyoshi, "I see what you are aiming at. Who was it that sent you to reprove me for going out so much unattended?"

Hideyoshi had become the great Tengu, and as long as he kept up the state proper to such greatness, he was safe. But whenever he put off his state and walked about alone like an ordinary man, then there was no saying what insignificant individual might, knowingly or unknowingly, cut him down. It is stated that after this, Hideyoshi refrained from going out unattended.

THE END.





所 行 發

兵庫縣下龍野町

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東京銀座四丁目

博聞本社

發行兼印刷者

長尾景弼

兵庫縣土族

著 作 者

ウオルター・デニング

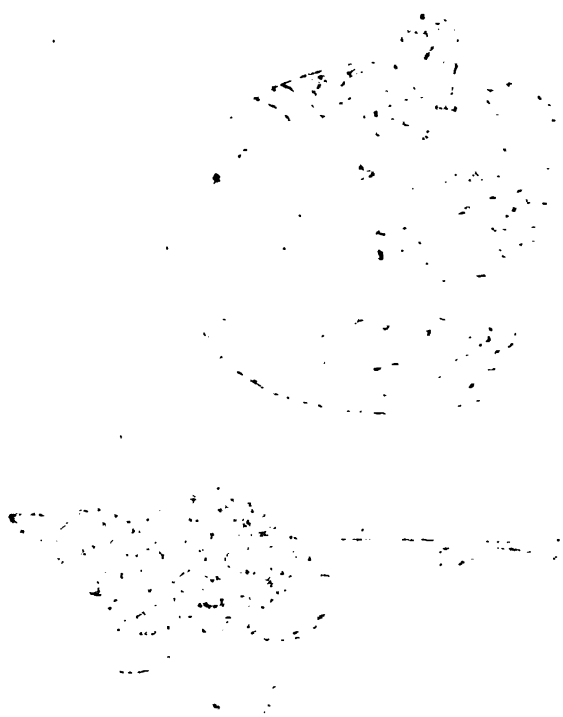
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